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COMMUNICATIONS.

For the Western Recorder.

Mr. Editor—I have been much instructed and edified by a perusal of the Memoir of Dr. Payson, late of Portland, known doubtless to most of your readers. I consider this work on some accounts the best of the kind in the English language. It is not peculiarly adapted to any one class of Christians; but is alike suited to all, in every variety of circumstances. The recent decease of the subject of the work; the fact that he was an American, and extensively known; that his bereaved widow and a part of his children still survive; and not least of all, that he lived at the dawn of this day of revivals, conspire to give the Memoir an unrivalled value to the American Christian. If the candidate for the ministry wishes to obtain correct views of the awful responsibility of the sacred office, and his entire inadequacy to discharge its responsible duties, next to the bible, let him read Payson. If the minister, already clothed with the vestments and responsibilities of his sacred functions, surrounded as he much of the time is, by unexpected exigencies, desires a counsellor, constant, and always at his service, he will find such an one in Payson. Does he wish to be led to those fountains from whence issues peace like rivers? Is it his earnest wish to make the service of his God and Saviour the all-absorbing subject of his thoughts and actions? Let him read Payson, and imbibe his spirit. That those of your readers who are not in possession of this biography may be induced to obtain it; and that those who are unable to do so, (if any such there be), may have a taste of its treasures, I beg the privilege of occasionally sending you such extracts from its pages, as may be calculated at once to do good, and to give a general idea of the work. The subjoined extract relates to ministers of the gospel; yet most of it may apply with all its original force to Christians, of all classes.

Your's, &c. Y. V. A.

"A general idea of the manner in which a minister would act, to whom great objects of faith were rendered visible, may be easily formed. He would feel that God is all in all; that his favour is the one thing needful, his displeasure the only thing dreadful; and that to a minister, nothing, comparatively speaking, is worth knowing or making known, but Jesus Christ and him crucified. He would feel that the temporal happiness of kingdoms, and even of worlds, is nothing in comparison with the salvation of a single soul. With such feelings his conduct would correspond. While he contemplated the broad road, with the multitudes who throng it, and the destruction in which it ends, his compassion, grief, and zeal, would be the most powerfully excited, and lead him to make every possible exertion to snatch his hearers as brands from the burning. "Knowing the terrors of the Lord, he would persuade men." In the performance of this duty, he would be instant in season, and out of season, and preach the word, not only publicly in the house of God, but privately, and from house to house. In a word, he will give himself wholly to his work, consecrate to it all the powers of body and mind, and pursue the grand object of saving himself and those that hear him, with unabated ardour and activity, to the close of life. In his public approaches to the throne of grace, he would exhibit a personification of reverence and godly fear, and evince that he was addressing a present being; that he felt himself immediately under the eye of a holy, heart-searching God. While he would make supplication for himself and his people, like one who was pleading for life at the bar of his Judge, every word and accent would show that he was deeply convinced of his guilt and sinfulness; that he felt the need of a Mediator; that he felt, also, that holy, humble confidence, which the sight of such a mediator as Christ, is calculated to inspire. In delivering his message, as an ambassador of Christ, he would show that he felt deeply penetrated with a conviction of its truth and infinite importance. He would speak of Christ and his salvation, as a grateful, admiring people would speak of a great and generous deliverer, who had devoted his life for the welfare of his country. He would describe religion as a traveller describes a country through which he has leisurely passed, or as an aged man describes the scenes of his former life. He would portray the christian warfare, as a veteran portrays a battle, in which he has just been contending for liberty and life. He would speak of eternity, as one whose eye had been wearied in attempting to penetrate its unfathomable recesses, and describe its awful realities like a man who stood on the verge of time, and had lifted the veil which conceals them from the view of mortals.—Thoughts that glow, and words that burn, would compose his public discourses; and while a sense of the dignity of his official character, and the infinite importance of his subject, would lead him to speak as one having authority, with indescribable solemnity, weight, and energy; a full recollection that he was by nature a child of wrath, and that he was addressing fellow men, fellow sinners, mingled with compassion for their wretched state, and an ardent desire for their salvation, would spread an air of seriousness over his discourses, and invest him with that affectionate, melting, persuasive earnestness of manner, which is best calculated to affect and penetrate the heart. To say all in a word; he would speak like an ambassador of Him, who spake as never man spake, and who could say, we speak what we do know, and testify what we have seen."

For the Western Recorder.

RELIGIOUS NEWSPAPERS.

Mr. Editor—Can any christian family, that are well clad, or that live on the finest of wheat, or that make use of such common articles of luxury as coffee, tea, &c. be excused in denying themselves, for want of necessary funds, the benefit of a religious newspaper? The former articles perish in the using, and at most, relate only to the little space of our earthly existence; but religious intelligence is of permanent advantage, and relates to the triumphs of that cause which shall endure forever and ever. That persons who hate religion, banish it from their families, and live without hope and without God in the world, should neglect to inform themselves about the signs of the times, is a thing readily explained. But that those who profess to be seeking a better country, ... whose builder and maker is God, should pursue the same course, and prefer earthly things to heavenly, has often been to me, an occasion of astonishment. I cannot understand it. If they are Christians, how can they be contented in ignorance, at such a period as the present? I should like to know, at least for charity's sake, what excuse can be offered.

Your's, &c. INQUIRER.

Reply.—Perhaps Inquirer would do well to visit such families, and ascertain for himself what are their excuses. Many such are to be found; and no doubt if those who take the papers, would be faithful to those who do not, the number of the latter would soon be diminished.

From the New-York Observer.

THE LATE REV. ROBERT HALL.

The late Rev. Robert Hall was born at Arnsby, in the county of Leicester, on the 22d of May, 1764. He devoted himself to the christian ministry at the early age of 16, and continued as a burning and shining light, to enlighten and edify the church of God, for more than fifty years. The following sketch of his character by Rev. William Newlands, A. M. we copy from the London World:—

The loss of so great a man as the subject of the following very imperfect sketch, must at all times, but especially when the sister kingdom is mourning the premature and sudden removal of a most illustrious minister, be viewed by every person able to appreciate genius, talent, learning, and character, devoted to the best and noblest purposes, as a great national calamity. The character of Dr. Thomson having been drawn by the eloquent author of the life of Knox, we shall confine our observations to the character of Rev. Robert Hall.

As a Christian, Mr. Hall exemplified, illustrated, and adorned the religion of Jesus Christ. Free from ostentation, austerity, rancour, dogmatism, arrogance, and pretension, he combined ardent piety with the most winning and graceful demeanour. Easy, affable, and courteous, and even innocently playful, if he did not engage and fascinate, he did not repel. In him there was united, the artless simplicity of a child with the dignity of a sage. Apparently unconscious of his great abilities, he carried himself meekly, and with condescension towards all men.—Devoid of guile and artifice, he uttered the truth in his heart: He spoke as he thought, and what he thought, without asperity, or the slightest taint of malevolence. He was easy of access, open to conviction, ready to receive and communicate instruction and entertainment. His conceptions were not cast in the mould of malignity, but of truth; and his sentiments were the transcript of the impressions of nature. In self discipline, to which he devoted much time and labour, he employed himself in the review and purification of his principles. He destroyed moral excrescences, by depriving them of their natural aliment and support.

Imperfections he no doubt had, but they were such as are inseparable from humanity in the present state. In religion he acknowledged no master but Christ; he took his conceptions of divine truth from the bible. Convinced of the divine authority of the scriptures, he submitted implicitly to their dictates. He did not allow himself to be fettered and cramped in his conceptions by the writings of man, and satisfied himself with nothing short of the amplitude of revelation.

Elevated high above the mass of mankind in genius and acquirements, he was wholly exempt from envy, the passion of contracted and limited understandings. He had penetration to discern, and candour to acknowledge, the merits of others; while the benevolence of his heart led him rather to exceed than to fall short in awarding a favourable estimate.

But for the feebleness of his voice, he would have been, as a preacher, without a rival in Europe. His discourses were premeditated, but not written before delivery. His habits of thinking being philosophical, his stores from reading and reflection being immense, his imagination being active and vigorous, his conceptions rapid, and his command of the powers and graces of language astonishingly great, he delighted and instructed his audience by the continuity, sequency, and logical precision of his arrangement, the magnitude of his conceptions, and the overpowering brilliancy and resistless charms of his eloquence. In the commencement of his course, like the orb of day, his first efforts were scarcely perceptible; but as he proceeded, he increased in splendour, scattering the darkness in his progress, till his subject was enveloped in a flame of light; his utterance, at the same time, becoming vehement, rapid, and impassioned. Though Christ crucified was the leading theme of his discourses, he did not, to use his own expression, "sink the legislator in the Saviour of the church." No man ever had a juster conception of the design of christianity, as a ministry of reconciliation; regarding whatever had no bearing on this subject as foreign to his office. His powers of imagination being chastened, and held in subjection by a vigorous understanding, he did not depress one truth to exalt another; nor adopt, as the oracles of God, the inventions of men, though professedly deduced from the holy scriptures. In the selection of words and expressions from the sacred writings, as the embellishments of style, he was exceedingly happy; for while, by this means, he imparted eloquence and vigour to his own sentiments, he threw around the quotations additional illustrations.

Though dead, he yet speaketh in his admirable writings. His sermon on infidelity is a master-piece in clear and lucid arrangement, vigorous and convincing reasoning, and in beauty and power of expression. His "Essay on the Liberty of the Press," is not surpassed, we question if it is equalled, by any treatise on the same subject, in any language. On the death of the Princess Charlotte, when so many sermons were published, the sermon of Rev. Robert Hall rose above them all, and in the opinion of the best judges, cast them all into the shade. But the work on which we would rest his fame, and which has contributed much to the union of all the genuine disciples of Christ as one body, is his "Essay on Terms of Communion;" a work which will carry down his name to posterity, and which is destined to accelerate the object of the Redeemer's prayer—"Father, I will that those whom thou hast given may be one, even as we are one, that they may be one in us, and that the world may believe that thou hast sent me."

The reasoning in this, as in all the works of this author, is founded upon the broad basis of general principles. He spreads out his subject to its fullest dimensions, and surveys it in all its relations and bearings. The discussion partakes of the amplitude of his heart, and of his understanding. The spell of his eloquence operates as the wand of a magician; at its approach darkness flies, and perplexity and confusion are exchanged for order and harmony. He was not a mere burnisher and illuminator of common-places; his powers were eminently fitted as well for the discovery, as the illustration and embellishment of truth.

He united the analytical and generalising powers of the philosopher with the genius of a poet and an orator. His antagonists were men incapable of comprehending general principles, and the only answer which they have returned to his matchless reasonings, in the work on "Terms of Communion," consists of texts and quotations torn from the context, and tortured from the scope and design of the inspired writers. It is rather remarkable that at one and the same time, there should issue from the press two works on the same subject, from the pens of the two greatest preachers in Europe and America; the Rev. Dr. Mason, of New-York, and the Rev. Robert Hall.—Since the appearance of these works, the burghers and anti-burghers have been united in Europe and America, and there seems at present an approximation to a union between presbyterians and independents, an event which ought not to be deferred, on the principles of the works above mentioned. The difference between these two powerful bodies is very trifling, as may be seen in the justly celebrated work of Mr. Ballantyne, entitled "A Comparison of Established and Unestablished Churches," without exception the most profound and original work that has yet appeared against religious establishments. The spirit of liberality, not of liberalism, is every day extending, and to the diffusion of this spirit the "Terms of Communion" has powerfully contributed. In this work, the basis of communion amongst Christians is virtually the same as that which invites them to Christ, their communion head. The fundamental principle of the work is, that Christians are bound to receive those whom Christ has received, that those who are united to the head should be united to the members, that those who are qualified for admission into heaven are qualified for admission into the church on earth.

On this principle, enlightened and pious men before, and especially since the appearance of the works of Mason and Hall, have felt it their duty to merge, not only points of church government, but even points of doctrine; the differences, for example, between Armenians and Calvinists, which Mr. Hall did not rank among the essentials of christianity, as these are separable from a full participation in all the blessings of the new covenant. A catholic spirit, we have uniformly observed, is the fruit of deep piety, or of extraordinary mental enlargement; in Mr. Hall it was connected with both these principles. The late Dr. Gillies, of Glasgow, whose name will be held in everlasting remembrance, and the distinguished ministers of the name of Brown, in the secession church of Scotland, are striking illustrations of the power of religion in opening the heart to all that love Jesus Christ, and him crucified. Mr. Hall acted on the principles which he so nobly advocated, for in his own church, Baptists and Pedobaptists were equally admissible to communion. If the death of this illustrious man draw towards the principles which he promulged a greater degree of attention, and be the means of uniting to one another all that are united to Christ, as the members of our church, his death may prove a public blessing.

We most earnestly wish that these principles may guide the decision of the General Assembly, as to the case of Rev. Edward Irving, and some other individuals accused of heresy; for though the writer of this sketch has employed his pen in exposing these errors, he would be the very last individual to give his voice for cutting any man from the communion of the church, for any cause that would not exclude him from the kingdom of heaven.

The following particulars of the last moments of Mr. Hall, are from the London Baptist Magazine, for March:—

At the moment of going to press, the melancholy tidings have just reached us, that Mr. Hall, of Bristol, is no more! Between four and five o'clock on Monday afternoon, Feb. 21, he expired! The following are all the brief particulars we can at present communicate of this afflicting bereavement.

On Thursday, Feb. 10, he was expected to have preached, preparatory to the Lord's Supper, but was prevented by one of those seizures, to which he has for years been subject, but which for the last few months became ominously frequent. From the time of the seizure to his death, the disease assumed different degrees of strength, and the hopes of his friends alternated respecting his recovery, till Monday, the 21st, when the disorder, which had somewhat abated, renewed its attack upon his constitution with redoubled violence. One of his medical attendants being sent for, asked him if he was in much pain? To which he replied, "Yes, sir, in agony, sir: Oh, my poor body." He then lifted up his eyes and said, in the most energetic manner, "This is death; it is arrived at last;" and in a moment or two more he added, "Come, Lord Jesus, come quickly." Shortly after which, he reclined his shoulder on one of his medical attendants and expired.

Thus has terminated, in the 67th year of his age, the brilliant mortal career of this extraordinary man, distinguished alike, for his piety, his humility, and his genius! We will not say that these excellences may not be found singly and separately, in an equal degree, in individual minds; but we can scarcely expect to see them again combined in that harmonious proportion, which gave such peculiar grace and lustre to the character of Hall.

From the Christian Watchman.

INTERIOR OF AFRICA.

It is one of the best evidences of christian zeal and self-denial in the missionaries of Christ, that they are willing, for the salvation of the heathen, to traverse the burning deserts of Africa, as well as the frozen shores of Greenland. It will be recollected that some time since we gave an account of the departure from England of Dr. Philip, and three French missionaries, Messrs. Lemue, Bisseau, and Rolland, for Africa. By the London Evangelical Magazine for February, we perceive that the London Missionary Society has received the journal of Mr. Rolland, in Africa, one of these missionaries. It comprehends about five weeks, from Jan. 9, to Feb. 17, 1830. On the 12th of March, the missionaries were still with Dr. Philip, at Grahamstown, who accompanied them into Cafferland. After taking an affectionate leave of Mr. Bisseau and the descendants of the French refugees, Messrs. Lemue and Rolland commenced their journey from the Paarl to the frontiers of Cafferland, passing through all the missionary stations in their route, accompanied by Dr. Philip. The following is an account of a pleasing interview with their own countrymen:—

FRENCHMEN IN AFRICA.

Sunday, the 10th, Mr. Fairbairn and Mr. Dutoil went with me to the church at Worcester. This church is merely a simple private house, which belongs to Mr. Dutoil; it can contain about 300 persons, but the usual number of those who attend divine worship is about 100 or 150. Though the parish contains 6,300 inhabitants, very few come to church, either because they are too far away, or that they care little for religion. In support of the latter assertion I give you an example in two young people, who came that day to the church to be married. This was the first time the wife had entered the church, and, perhaps, had it not been for this circumstance, she would never have come thither. After the service, we visited two magistrates, who received us very cordially. Both of them spoke French well, and offered us their services. One resided in a spacious mansion, built by the Landdrost. This edifice is certainly the largest in the colony. It has already cost more than 160,000 francs, and is far from being finished. It is a beautiful "chateau," in the midst of an African desart. Worcester is situated in a large and fertile plain, bounded by mountains, whose summits are formed of large masses of bare, uncultivated rock.—We returned after dinner, to Mr. Dutoil's farm, and at four o'clock, Mr. Kitchingham preached to the slaves. There are about 120 in this house, but, as many were on the mountain, for the barley harvest, his congregation consisted of about fifty. Mr. Dutoil has a Dutch young lady living with him to instruct his children; she conducts family worship, where she each time reads a chapter and prays. We were much pleased with her conversation.

At eight next morning, we set off from Worcester in Dr. Philip's waggon, and dined at Hoop river, where we found a family, descended from the French refugees, who showed us much kindness. We no longer saw in this house the same neatness and comfort as at the Paarl; the neighbouring farmers are generally poor. The earth is every where dry and barren. Mr. Fouche spoke to us of the missionary whom I have before mentioned; he remains in the neighbourhood, and often visits them. We were rejoiced to see the fruits of his labours in the piety of this farmer; he seldom goes to church, which is at too great a distance, but he daily reads the bible with his family.—When we wished to pay him for our horse's corn, he said he would take nothing from missionaries, and especially not from us, who were French. We slept at Mr. Stein's, (an officer of cavalry), where we arrived at seven o'clock. We had many religious conversations with this family, who are very well disposed. After supper, Mr. Stein asked us if we would not have service before separating. We replied, that if he wished, we would have prayers together. He then assembled together all his family, who dwelt in the surrounding houses, and all his slaves, so that his room was filled. Brother Lemue read a chapter in Dutch, and explained several verses; we then sung; and Dr. Philip finished by a prayer in English. The word of God is respected in this family, and already bears fruit; it is because he himself knows its value, that he makes no difference between the education of his own children and that of his slaves, who are sufficiently advanced to read the bible in Dutch and English. These examples are rare among the farmers.

On the 12th, we went only six leagues, and arrived early at Zwellendam, capital of the district of that name. There are sixty houses in Zwellendam; comprising four public edifices, occupied by the agents of government, the church, and the prisons. This district comprehends the villages of Calidon, where there are warm baths, Beaufort, at the mouth of the Breed river, and the missionary institutions at Gnadenthal, Eline, Zuenbrook, or Calidon's institution, and Zoar. Here is also the hospital for lepers, Hemel-in-Aarde, at the mouth of the Bat river; the number of the patients is a hundred and twenty.

Short Description of Zuenbrook.

We set off on the 13th, from Zwellendam, at half past seven, and arrived at Zuenbrook at 11 o'clock. This institution, which had been abandoned, is now occupied by the missionary Helme, but it is yet in its infancy. The huts of the Hottentots, scattered here and there, require to be rebuilt. The population of this Hottentot village amounts to five hundred inhabitants, of which one hundred and twenty-six are men, and one hundred and thirty-six women, and two hundred and thirty-eight children. About eighty of these children attend the school, where they learn English and Dutch; many of them can already read very fluently in both these languages. Some of the children have been brought to a knowledge of the gospel by Mr. Pacult; they still delight in speaking of him, and blessing his memory. Mr. Helme has service every evening, when he explains the scriptures as well as the catechism. The number of those who attend the church seldom exceeds two hundred, or two hundred and fifty; the others are in the service of the neighbouring farmers, where they gain their livelihood. The church, which also serves for a school house, is a poor building, where one sees only the farm wall, the roof, and a little table, on which the bible is placed. When the Hottentots come to church, they sit on the ground. They are generally poor, and less interesting than those in the institutions we have visited.—The village is situated in a small valley, at the bottom of which runs a small river; along its borders are their gardens, which appeared to us very fertile. Elsewhere the soil is very dry, and wants water. On the 14th, we visited this place with Dr. Philip, who traced the plan of a new village, marked the spot to build a church, and indicated the means of watering the earth, by turning the river from its usual course, and making it to pass in front of the village. There can be no doubt, but that, with the blessing of the Lord, with labour and perseverance, this station, which already promises so much, will in the end become very flourishing. As the waggon of the Dr. was too small to contain provisions for four travellers, Mr. Helme lent us his, with the society oxen.

On the 14th, Mr. Lemue and I set off, two days before Dr. Philip. This was the first time that we travelled alone in Africa. Towards evening, having found a little plain, where there was plenty of water, and grass for our oxen, we stopped there for the night. Our Hottentots soon lighted a large fire, and, after having taken some refreshment, they fell asleep, on mats, around it, and we in our waggon. We raised our souls to God in prayer, and felt ourselves to be in as great safety as if we had still been in the midst of our friends, where we wanted nothing. We were sensibly affected by the thought that God was with us, and that we might repose in peace under his protection. Sunday, the 17th, we were alone with our Hottentots in the desert, and far from all society, and worshipped God among ourselves; our hearts naturally turned to our brethren, who that day would be many times in the house of God, to offer him their prayers and praises. We rejoiced in the thought that we had some part in those prayers, and that our brethren at Paris in particular would not fail to make mention of us before the throne of grace.

We departed early on the 18th. The excessive heat, which had much oppressed us the day before, had subsided; the air was fresh and cool, so that we could travel the whole day. We found the country every where burnt up by the sun, and suffering much from an entire want of water.

Form the Christian Mirror.

QUARTERLY CHRISTIAN SPECTATOR.

The number of this work for March, 1831, has at length come to hand. Article *first* is a review of the Memoir of Dr. Payson; and contains nothing of captiousness or hypercriticism. It is friendly throughout, and shows that the memory of Payson is precious, and that his services in the cause of Christ are nearly or quite as highly appreciated by Christians abroad, as they are by those who witnessed his manner of life, doctrine, faith, purity. Indeed, the data for estimating these are now pretty abundant, and pretty widely diffused. In this review is a *new* anecdote, illustrating his tenderness of conscience, in very early life: "I am sorry, (said he to his mother), that I sin so much when father is praying; for instead of praying too, I seem to be out on the green, playing tag with the boys."

Article *second*, devoted to a review of Wilkes' Christian Essays, after a favourable notice of the work, animadverts on the painful fact, that "the value of works on practical religion—of works which have an immediate reference to personal duty and feeling, and which are thus fitted to promote the warmth and vigour of personal piety—is not sufficiently appreciated by the mass of Christians at the present day;" and assigns several reasons for this. One is, "that the present age is, to an extraordinary degree, infected with the *love of novelty*." An ambitious desire to hit upon something *new*, may be traced down through every rank, even to the lowest classes of society. Every man seems studious to learn, not how he may arrive at correct conclusions; but how he may be able to differ from his neighbour. To the influence of such feelings on the minds of Christians, is to be ascribed in no small degree the fact, that the plain, spiritual, life-giving writings of Baxter, Doddridge, Newton, Scott, Fuller, and others of a similar stamp, have fallen into comparative neglect. The relish for substantial food, on which the soul may feed and be invigorated and refreshed, has given place to a fastidiousnes, which rarities alone can gratify. Another is, the *spirit of enterprise* that predominates. The attention of Christians, instead of being limited to themselves, or their own immediate sphere, is incessantly called abroad to watch over the general cause; and they are inadvertently substituting a mechanical religion; perusing accounts of christian enterprise with deeper interest than the book which relates to the cultivation and growth of piety in the heart. Lastly, the entire *freedom of opinion*, and the *religious tranquility* by which our age is pre-eminently characterised, may, in some respects, exert an unfavourable influence on personal religion; and consequently induce a distaste for devotional reading. The time has been, when he who assumed the garb of religion, must almost of necessity be a thorough-going Christian. The disciples and primitive professors, and after them the persecuted Waldenses, and later still the Huguenots, and last of all the Puritans—called as they were to stand up before an opposing world, to encounter danger, privation, and death, in their most appalling forms—acquired, as a consequence, a holy intrepidity, an unblenching zeal, and an elevated purity of character, which we shall seek in vain amid the bowers of peacefulness and ease, in which Christians repose unmolested at the present day.

The *third* article, entitled, "Review of President Wayland's Sermon in behalf of the American Sunday School Union," is most seasonable, important, and impressive. It is devoted chiefly to the consideration of a single topic touched upon by Dr. Wayland, viz. *The peculiar call, at the present period, for a more elevated tone and standard of piety in the christian church.* An elevated spirit of piety is shown to be necessary, "to produce in others a just and salutary impression of the true nature of evangelical religion;" "to guard the church from some of the most alarming evils which threaten it at the present day;" "to secure to the church the special presence and blessing of her Redeemer." Some of the existing deficiencies or proofs of a depressed standard of piety in the churches, are then enumerated; as, 1st, Frequent divisions and contentions, the conflicts of private and party interest, and the developement of unholy feelings, pride, ambition, envy, jealousy, and ill will, venting themselves in uncharitable insinuations, severe remarks, or unkind acts. 2d, The undue influence of the maxims and customs of the world. 3d, The idolatrous homage which is often paid to mere intellect, in the christian ministry. 4th, The neglect of prayer. 5th, The speedy decline of spirituality and zeal, after seasons of special revival.—6th, Neglect of covenant obligations. 7th, Backwardness of church members to engage in the more active and self-denying duties of the christian life. 8th, The slow and wavering step with which the church comes up to the work of moral reformation. These specifications are illustrated in a manner well suited to impress the consciences of readers, and to expand their views of christian obligations. It were well if the Tract Society should circulate it through the nation.

Article *fourth* is a review of "Thoughts on the Original Unity of the Human Race," and well sustains the scriptural account of the matter, that God hath made of one blood all nations of men, against the questionings

of Dr. Caldwell, author of the "Thoughts." It is an uncommonly interesting and instructive article, containing information on a subject respecting which there are but few sources of knowledge open to common readers, and which is nevertheless pregnant with important consequences.

Article *fifth* is a review of Robins' Ancient and Modern History, which is favourably recommended as a work in which "the lessons of the past are made subservient to the purposes of moral and religious instruction."

Article *sixth*, entitled "Review of Butler's Analogy of Natural and Revealed Religion," is for the most part an independent essay, in which Butler's argument is made to bear with good effect on the peculiar doctrines of christianity; as the *fall of man*, the *depravity of man*, *regeneration*, *election*, &c. concluding with a justly merited tribute to the writers of the scriptures, who, under the influence of divine inspiration, "have devised the only scheme which turns out to be in accordance with the course of nature; a scheme which has survived the extinction of most others prevalent in their day; a system *in advance* still—no one can tell how much—even of our own age. Men will go on to make experiments in geology, and chemistry, and philosophy, in order to oppose the bible, till scheme after scheme shall be abandoned. They will frame theories of mental science, until they arrive at the scheme of the new-testament. They will devise modes of alleviating misery, until they fall on the very plan suggested nearly two thousand years before them. And they will form and abandon codes of morals, until they shall come at last, in their international and private affairs, to the moral maxims of the new-testament, and the world shall arrive at the conclusion, that the highest wisdom is to sit down like children, at the feet of the Son of God."

The *seventh* article, a review of Ernesti, on applying the Principles of Common Life to the Study of the Scriptures, may be read with profit by all, whether they adopt all its doctrines or not. At a part of them there will some demurring.

Article *eighth* is a review of Silliman's Elements of Chemistry. *Ninth*, Remarks of Protestant on the Biblical Repertory. *Tenth*, Remarks *on* Protestant and the Biblical Repertory, respecting the Doctrine of Imputation.

From the Evangelist.

REVIVAL MEASURES.

The editors of several of the religious journals, seem to have taken the alarm at what is termed new measures in revivals; especially at four days' meetings. Those who sanction and those who proscribe such measures, ought to examine them well, lest they should lend their influence to support error, or to grieve the Spirit of grace. We think that several editors have spoken in reference to revival measures, and especially in reference to protracted meetings, in a manner calculated to check the spirit and enterprise of revivals. They will find, as the christian church awakes to duty, that revival laws are to be framed and established by business men; that the *labouring* men, and not the secluded journalists, are best prepared to devise revival measures. We are happy to copy the following article from the Vermont Chronicle:—

"Christianity has been making progress in the world for about 1800 years, and we have no reason to believe that more than 10,000,000, or one eightieth part of the inhabitants of the world, are true believers in Christ. Let real conversions go on at this rate, and the whole world will be converted to God, in 80 times 1800, or 144,000 years. Perhaps, however, this is not a fair computation. Perhaps we ought to count the ten millions, as the progress made since the time of Luther, when pure christianity was revived. Say, then, that one eightieth part of the world has been converted in 300 years. At this rate, piety would prevade the earth in 24,000 years. Supposing the population of the earth to continue during this period the same as at present, and to change once in thirty years, and the progress of conversions to be uniform during the whole period, the number who would die unconverted, would be about THREE HUNDRED AND SIXTEEN THOUSAND MILLIONS! If any can reconcile their belief and their feelings to such a prospect, we have not another word to say to *them*.

"From these calculations, it will be evident to all *whom it is any use to address*, that the work of conversion is to go on, at no very distant day, with a power, and rapidity, and continuousness, which few Christians of this age have ever thought of as possible.—Scenes, more like those of the apostolic age, when thousands were converted at the hearing of one sermon, are to be witnessed. Our old notions on this subject are to broken up, and we must learn to "expect great things, and attempt great things." When shall this be? Why not NOW?

"What agency "protracted meetings" are to have in hastening on this great work, we do not pretend even to guess. We mention them in this connection, only to say, that our not having been used to them is no valid objection against them. Things are coming, to which we have not been used. They ought to come. The quicker they come, and the more they differ in the right way from what we have been used to, the better. No commentator, within our knowledge, sets the time of the commencement of the millenium later than 200 years from the present day. Let us remember, that in order for piety to become universal in 200 years, the work of conversion must go on about 720 times as fast as it has on an average since the days of Christ, and more than 120 times as fast as it has since the days of Luther. Whether this is actually to take place or not, something more like it than like the present state of things is doubtless both to be desired and expected. Let us, then, look at these protracted meetings candidly. Perhaps this is the very measure which we need, to put us in motion. We say, *to put us in motion*; for we have not the slightest suspicion, that these great events will take place, otherwise than in connection with a proportional increase of holy feeling and holy acting in those who are appointed to be "the light of the world."

TEMPERANCE.

JUVENILE TEMPERANCE ADDRESS.

The following was written and read before a lyceum in Madison county, N. Y. by a boy only eleven years old:—

"As I have the honour of addressing this respectable assembly, I thought I could not write on a more important subject than intemperance. Intemperance is the ruin of thousands. Go, look at the miserable hovel by the way side, with the windows stuffed with rags, and the door without a latch.—Behold the ragged children, inmates of the hut. Behold their poor, emaciated mother, sitting by the fire-side over a little heap of wet and soggy wood. Wait a while and see their brutish father approach, reeling through the mud with his whiskey bottle, that *curse* of *curses*, under his arm. He approaches; opens the door. He enters, and without the least provocation flies at his miserable partner. You retreat from this loathsome spectacle, and inquire who inhabits that hovel, and what is the character of its inhabitants. You learn that they supported a good character once, but they took to drinking, and it ruined them. It is not so much by the example of drunkards that the youth of our land are ruined, for I presume that there is not a youth in America, but what would shudder at the idea of being a drunkard. But they see Mr. such a one, and Mr. such a one, drink, and they are respectable men. It is supposed that thirty thousand die, annually, on account of ardent spirits. You are trying to support a lyceum here; but if a stop is not put to intemperance, its polluting streams will sweep away your lyceum. For how can a set of reeling drunkards give or receive lessons of morality and virtue.—For myself I belong to this Temperance Society, and find no great inconvenience in wholly abstaining from drinking *evil spirits*; for I am sure those who were possessed of devils in days of old, when Christ was on earth, could not have been worse spirits than those which go by the names of *whiskey* and *rum*. As I said before, I belong to this society, and hope that all in this assembly who have not joined this society, will soon do so."

INTEMPERANCE.

It appears by the records of the county clerk of Rensselaer, that during the year 1830, 705 paupers have received public charity at the expense of $7871.38; and that from an accurate investigation, *nine tenths* of the expenditure was traced to the use of ardent spirits; so that the county has been put to the expense of $7084.25 to support its drunkards, or paupers thrown upon the public by drunkenness, while only $787.13 has been required for the support of all others, claiming public charity from old age, or providential inability. Let those who are in favour of "*temperate drinking*," think of this calculation; and let them also reflect that all these drunkards, who have now become such a burthen to society, at some former period, no doubt, prided themselves upon their habits of temperance, and thought they were doing all that could be required, because they never drank any thing, *only occasionally!!*

Temperance Army in New-York.—It is estimated that the whole number of members in this state, is 100,000. The number of persons who have not yet connected themselves with Temperance Societies, but who practice on the principle of total abstinence from ardent spirits, probably exceeds the other number. Couple with these 200,000 persons, the children and labourers under their control, and it is evident, that the whole number in this state, brought directly under the temperance reformation, exceeds half a million.

Every Man an Agent.—A proposal was made at a late meeting of the Albany Young Men's Temperance Society, that each member should take a copy of the constitution, and endeavour to enlist at least *one* person before the next meeting. Such an example by several hundreds of young men, would be of incalculable value.

Tompkins, Delaware Co. N. Y.—This town contains from fifteen hundred to two thousand inhabitants, of which almost six hundred belong to Temperance Societies. Deposit is a village in this town, where are three stores and one tavern, all of which have abandoned the sale of ardent spirits. The people of this place are extensively engaged in the lumbering business, and many of them *have* been very dissipated, owing, no doubt, to the idea, that spirits were necessary for persons whose employment required them to be much in the water. This place, which once exhibited a scene of idleness, vice, and confusion, now exhibits one of industry, sobriety and order. Rafismen have learned that ardent spirits are no more necessary for them, than for persons engaged in other branches of business. One of the store-keepers, who found it for his interest to abandon the sale of ardent spirits, but still opposed the Temperance Society, and who had a valuable raft to send down the river, determined that he would not have a cold water man to steer his raft, and accordingly employed a whiskey man to do this office. The raft had not proceeded far down the river, before the steersman got drunk and run it upon a rock, and damaged it to the amount of about one hundred and fifty dollars; and before it reached its destination he hit two other rocks; so that the whole damage amounted to about four hundred dollars. The whiskey men regretted that it had happened in the hands of one of *their* number, as it would injure their *cause*.

These statements were received by us from the raftsmen on the Delaware, and we have no doubt of their correctness.—*Genius of Temperance.*

Fairfield County Temperance Society.—We learn from the Norwalk Gazette, that a meeting of this Society was held in Norwalk, on the 12th ult. Hon. R. M. Sherman, one of the vice-presidents of the Society, presided. Delegates were present from only a part of the auxiliaries. From the reports of the delegates, it appears that the cause of temperance is advancing in that county. The average number of members in the respective Auxiliary Societies, is about 120. In the afternoon, the Society was addressed by M. Sandford, Esq. of New-York, in a very pertinent and impressive manner. Interesting addresses followed, from Rev. Joshua Leavitt, of New-York, and Rev. Dr. Hewitt, of Bridgeport.—*Conn. Obs.*

Ohio Temperance Society, formed 1829, has probably about 200 societies, and 10,000 members. Whole population 937,679.

Indiana Temperance Society, formed 1829, has 25 societies, and 993 members. Whole population 341,482.

Elder Sears, of Ithaca, has lately assisted in forming a Temperance Society in Enfield, the only town in Tompkins county, where a society had not been organised. At the first formation, seventy gentlemen, and forty-six ladies, subscribed to the constitution. One hundred and fourteen are said to have been added since, making 230 members.

Also, a Society designed to accomodate a small district in the towns of Caroline and Berkshire. This commenced with forty-one members, at a small meeting. Both of the above are auxiliary to the Tompkins County Temperance Society. The cause of temperance in this region prospers.—*Bap. Reg.*

We understand that a distillery in Newport, R. I. is about to be changed into a cotton factory.

INTELLIGENCE.

SANDWICH ISLANDS.

The following extract of a letter from Mrs. Bingham, wife of one of the missionaries at the islands, was addressed to her sister, Mrs. Cushman, under date of August 10th, and published in the Cincinnati Christian Journal:—

"You observe the place of my date. It is a district of high table land at the foot of Mounakea, in the interior of Hawaii. We arrived here the early part of last month, in pursuance of a recommendatory vote of the general meeting passed some months previously. The particular object was gain to my dear husband's health. In view of the approaching warm season, in the midst of incessant labour, it was deemed advisable to pursue this plan. It never, perhaps, seemed more difficult to leave. We had a train of affairs set in motion, and it appeared very desirable to stay by, and at least see how the wheels moved. I found in my plans and pursuits, small indeed compared with Mr. B—'s, considerable that asked our stay. Concerned, as I was, with an association of native females, fifteen hundred or more, and two hundred and seventy children, it did not seem an easy matter to leave them. O how sad it would be to leave the land! It is our united prayer, that if consistent with our Divine Master's will, we may labour here for days to come.

"We have been at Waimea one month, and though writing has been an object constantly kept in view, it has not been until now that I have attempted it. It has taken longer time to get our family settled in this wilderness than I hoped it would have required; but we are now very comfortable, and have the prospect of more quietude and order in the distribution of our time than is often known to us. There is work enough to be done in this new place.

"Look which way we will, something invites us to exertion. We long to take hold in earnest somewhere. The main object of labour with Mr. B—, so far as health will permit, is the translation of the scriptures. He preaches to a considerable congregation at present in the open air. A house for public worship is building, 120 feet by 48. The scenery of this region of country is truly grand and beautiful. Once almost wild thoughts would have arisen at the sound of these noisy waterfalls, and the sight of these majestic snow-capt mountains in the torrid zone. When I saw the snow, the first that had greeted my eyes for more than ten years, beloved New-England, and the scenes of childhood, rushed over my mind, and the starting tears dimmed my prospect. But it was over soon. A pleasant, gurgling brook, almost the only one I have seen for as many years, which we pass in going to the house of our associate meetings, school, &c. sometimes fixes my feet, and I muse on the days, and the scenes, and the feelings, which have passed away like former waters of the running stream. Every subject I touch, leads me to desire to say more than I can allow time or room for now. I have just filed the letters I brought on with me, in hopes of answering in this retirement. I count thirty-six, all deserving better returns than I shall probably make. I promised myself that I should write at least one letter every week in the native language, while here, to those of our church we have left. I have received more than twenty from them since I came away. It is one in which a female missionary might be very useful. I want also to copy a vocabulary; complete a very small geography, or rather a few simple questions and answers on that subject which I have begun; accept of my husband's repeated invitations to work with him in his scripture catechism, &c. &c. while enjoying the comforts of this wilderness. But if I know my own heart, nothing have I desired so much, in view of my stay here, as to find a heart to study the scriptures, and seek a throne of grace. O, my sister, however busied, if these are set aside, our way is dark. I have sometimes felt that if I did little else at Waimea, it would be my duty to attend closely for a while to L—, I have so neglected the dear child. About the time the last year was closing, L— just then entering her fourth year, my thoughts were called as they never had been before, to exert myself for the children of the land which surrounded me. A little effort soon brought about me some hundreds. Between two and three hundred were taken under the particular superintendence of myself and two missionary sisters, with whom I was then associated at the station."

The Gospel preached to the Poor in London. A correspondent of the Journal of Commerce, in a letter dated London, Feb. 22, 1831, says:

"From the parliamentary debate of last evening, it appears that the government have expended within the last few years 1,800,000*l.* about eight millions of dollars, in building 134 churches, furnishing 192,000 sittings, of which 106,000 are for the poor. Now, this benificence, praiseworthy as it really is, furnishes but a small portion of the really poor, with a ready access to the preaching of the gospel. To be admitted into a church in England, it is necessary to be better clad than many of the lower classes ever can hope to be, especially in the manufacturing towns, and in many parts of the metropolis. As a remedy for this evil, one of your countrymen, a worthy divine, whose name is Osgood, used last summer and the preceding to preach in the open air, and many persons who never frequented churches, listened with great attention and respect to the sermons and prayers of this courageous soldier of Christ. But I believe the authorities stopped him. Since then, he has combatted the infidelity of Carlisle and Taylor, in the Rotunda, near Blackfriars' bridge, where his arguments, and rather strong expressions of reproof, are calmly listened to. He said to the clergy and religious friends of his circle, "You give great sums, and "compass sea and land," to convert the heathen in "the uttermost parts of the earth;" why do not you promote endeavours, and "put your shoulders to the wheel," to convert the heathen at home?" His efforts have induced the Rev. Mr. Bennett, and several others, to accompany him in his polemical preachings at the Rotunda."

Hampshire Colony Church.—On Wednesday last, a church composed of sixteen persons, who are about to emigrate to Illinois, was organised in this place. A sermon was preached by Mr. Spencer, from Luke xii. 32. "Fear not little flock," &c. Other services by Mr. Coleman, of Belchertown, and Mr. Pitman, of Putney, Vt. The "little flock" elected as deacons, Nathaniel Chamberlain, of Putney, E. S. Phelps, of Northampton, & Alva Whitmarsh, of Springfield. At the close of the exercises, the Lord's supper was administered to a large number of communicants. It was a season of peculiar solemnity, and a large assembly appeared to be deeply interested. A collection amounting to fifty-four dollars was taken up, to supply the new church with vessels for the communion table.—*Boston Recorder.*

Brooklyn.—We were informed some days since, that the Papists had made an attack upon the house of the Rev. Mr. McIlvaine, of Brooklyn; in consequence, it was alledged, of the meeting of the *Temperance* Society on the 21st of March. But as a gentleman belonging to Mr. McIlvaine's church assured us, that he had not heard of the fact, we consequently deemed it a groundless report. It appears however, from the Long-Island Patriot, that the statement is correct:—

"Rev. Mr. McIlvaine's house has been twice assailed at night by unknown persons, since the temperance meeting. On one occasion, a club was thrown with so much violence at an upper story window of a room in which the children slept, as to break several panes of glass, also the sash. On a more recent occasion, mortar was thrown against the front door, and other injury done to the house."—*Protestant.*

Scruples of Conscience.—It was stated some time since, that the Dutch government had given an order to the Colebrook-Dale factory for the casting a number of cannon. The proprietors of the establishment at Colebrook-Dale, who are mostly all of the society of Friends, have publicly contradicted this statement, and given as the reason, that their peculiar religious principles would not allow their manufacturing any implements of war, or those destructive to human life. The proprietors of Neath-Abbey ironworks, who are also Quakers, likewise refused an order from the French government, for the manufacture of steam-engines, and other machinery for the making of large guns, for the same reason.—*London World.*

A Roman Catholic converted by a Tract.—In Albany, a tract fell into the hands of a Roman catholic woman, who had been the victim of gross ignorance and superstition. It awakened in her a spirit of inquiry. The bible, which hitherto she had not read, was resorted to, in order to solve her doubts; her mind became enlightened by a saving knowledge of its truths; she has renounced her superstitions, and is now an active member of an evangelical protestant church.

A New Concert for Prayer.—A correspondent of the New-Hampshire Observer wishes to call the attention of the christian public to the subject of a general concert for children. He says that not only have a number of ministers agreed to observe the usual hour for family worship on Sabbath evening, as a concert of prayer for their own children and those of each other; but the church in this town have also entered into a similar agreement.—*N. H. Chron.*

Michigan supplied with the Bible.—A writer in the Baptist Register says—"I have just returned from my winter's campaign in Michigan Territory, and I believe, as it respects the great bible resolution, that the destitute in Michigan are supplied."

REVIVALS.

Geneva Female Seminary.—This seminary has been remarkably blessed of God. Mrs. Ricord, the lady who has charge of it, has recently addressed a letter to a friend of ours, who gives us permission to lay it before our readers. The letter bears date the 28th of April, and is as follows:—

My dear Friend—I have long promised you a communication somewhat detailed on the subject of the Lord's dealings with us, during the past year; but want of time has hitherto prevented me. When I review these striking and gracious providences, I cannot but exclaim, "Surely goodness and mercy have followed me all the days of my life;" for I came into this western land without a staff to lean upon; and notwithstanding my weakness & unfaithfulness, the Lord has "made me two bands." He has given me many spiritual children, who will, I trust, aid in spreading the triumphs of the Redeemer's kingdom.

I commenced here, as you know, two years ago, from small beginnings. My number was at first fifteen; during the year it increased to fifty; but no special attention to religion was observed among the young ladies. In the second year the names of more than one hundred and forty pupils were entered upon the roll of this seminary; nine of these were members of the church. But the Lord, in his abundant mercy, sent us the repeated influences of his Holy Spirit; and forty-five since last June give hopeful evidence of a change of heart. Of these thirty-two have made profession of their faith in Christ.

Well may we exclaim, "What hath God wrought!" and confess it was not by might nor by power, but by the Spirit of the Lord, this work has been effected. The means most apparently blessed were, as far as I can judge, the frequent use of God's own word. The bible was mingled in all our studies; we began and ended the week with a regular recitation from it; we referred to it daily for precept, for example, and for direction. Our young people studied the history of the ancient chosen Israelites, whom they saw chastised, and at length cut off for their unbelief; and thus learned to tremble under the rod of an offended Father. They connected profane and sacred history with the remarkable accomplishment of prophecy in the rise and fall of empires; and while looking at the justice of the sovereign Ruler of the Universe, they felt that the wicked would be turned into hell. Often have I seen paleness gather over their faces, in the contemplation of this awful subject. In this branch of study did I first perceive symptoms of the awakening Spirit of God. But it was the love of a crucified Redeemer, that seemed to open all the avenues to their souls. Never can I forget that memorable Sabbath morning in June last, when surrounded by a circle of lovely females, already concerned to know what they should do to merit eternal life. The lesson, for the morning was, I think, the sufferings of Christ. After a few remarks on the love of the Saviour, which prompted him to endure such amazing agonies for sinners, not one of the class could answer a question; all seemed to be overwhelmed with a view of their sins; they wept bitterly; and many of them ceased not, until the Saviour himself, I hope, spoke peace to their souls. Nineteen or twenty, during this precious season, gave evidence of a change of heart. A morning prayer meeting was established by these new born praying souls, and continued to the end of the term.

The winter term commenced in November, and many gay and thoughtless ones were added to our circle. But there was mercy in store for these also. The Spirit of the Lord again visited us; and thoughtless levity, and proud opposition, (for there was pride too), gave way before him. These youth, so full of mirth and frolic, were now heavy laden sinners, bowing at the feet of Jesus of Nazareth. Had I, my dear friend, ever doubted the Spirit's agency in the conversion of sinners, I must have been convinced that nothing but the mighty power of God could have caused these dead to awake to life. One of the number was determined to exert no free agency in this matter, and though deeply distressed, contrived to make herself believe that she was not concerned, and must wait for divine influences, keeping at the same time as far as possible from the means of grace. But infinite mercy left her not. Cast out and hardened, as she thought, she came to me in bitterness of soul. After telling her what she could and ought to do, she suddenly exclaimed, clasping her hands, "The sinner then can do *something*." And from that hour she sought and I trust found the Saviour.

My first assistant, Miss S. was much engaged for the salvation of those under her immediate charge. She laboured much and faithfully with them. May these dear lambs be given her as jewels in her crown. We hope several of these little ones were converted. I think no scene in this revival so affected me, as one afternoon, on being called from the study hall, I found in a small room allotted to music, ten of these little girls weeping in unspeakable agony, because, as they told me, they were sinners. I talked and prayed with them; and upon going the second time that same afternoon, I read to them the parable of the prodigal son; and then said, "Who will arise and go to her Father?" Four of the little creatures answered, "I will." I then left them, and they prayed to their Father very fervently. I could hear them, and their simple petitions were wonderfully affecting. Some of these children were not older than ten years, and they often met to pray. Oh, may these infantile supplications be heard by Him who said, "Suffer little children, and forbid them not, to come unto me." And in their riper years, when they shall walk through slippery places, and find snares beset their path, may He keep their feet from falling, and their souls from death.

You may perhaps ask me, dear Mrs. M. did not these things interfere with study, and defeat the expectations of parents, in placing their daughters in a seminary for instruction in science? I will answer, that for a week or two during the greatest excitement, study was tasteless, perhaps irksome; but I hope that purer, higher motives, subsequently induced the pupils to persevering industry. The desire of labouring for Him who bought them with his own blood, took strong possession of many minds; and in no preceding year (for you know I have taught some years in a neighbouring state) have my classes in every department of science given me such satisfaction. I will mention the case of one young lady, who before her conversion wasted much time in thoughtless levity. Now discovering her folly, she did not spend her moments in vain regrets, but set seriously about redeeming the past by improving the future; and the change was beautiful. Vanity gave place to modesty; inconsiderate gaiety became engaging frankness; and her ardent temper, before directed to the ceaseless pursuit of pleasure, now prompted her to engage with her whole heart in the cause of Christ.

Excuse me, dear madam, for thus encroaching on your time. You have set me to talking of my dear children, and I know not when to stop. One thing more I will mention particularly interesting to me. It is this; that their hearts are much bent upon the spread of the gospel. Besides thirty dollars they gave to the Sabbath school cause last summer, they have a society attached to the seminary for the support of schools in Greece. This is not all; a number of these young ladies are acquiring education with a view to become teachers. Yes, and they will lead others in the ways of righteousness; they will help to spread the truth, and build up that glorious cause which soon will fill the earth. I bless the Lord, that ever he called me to this blessed employment in his vineyard; that ever he caused his wonders of grace to pass before me; and I pray that these dear youth may be shining lights in this day, when perhaps the church may have to stand a fiery trial.—While our day of life lasts, dear friend, let us labour and pray; pray that his kingdom may come, whose right it is to reign; and to Him will we ascribe glory, while we shall stand, as I hope, at his right hand forever.

Your's, affectionately,
ELIZABETH RICORD.

Clinton, Oneida Co.—The following letter will be read with lively interest, though some few of the details embraced in it have already been noticed in our columns:—

DEAR SIR—On the first Sabbath in May, ninety-three persons were added to Rev. Dr. Norton's church in Clinton, as fruits of the recent revival; comprising individuals of both sexes, of various ages, and conditions in life; twenty-seven of whom received the ordinance of baptism. The scene was interesting to the child of God; and I have reason to believe that much sweet communion was held with the Master of the feast, by many who partook of the sacred symbols of his broken body and shed blood, on that holy, joyful day.

This church had been a long time like the mountains of Gilboa, without dew or rain. God seemed to have left her to settle upon her lees, and mourn her desolations, without appropriate effort to arise and shake herself. Revivals of religion in the adjacent towns, in almost every direction, had taken place, which served to show her moral gloom more clearly. At length a few Christians began to *pray*, and humble themselves, and lay their case before God, with importunity and earnestness. The Lord heard them, and came to their relief, in a way just like himself, by sending down the blessed Spirit, in a still but effectual manner. A more numerous attendance of the impenitent, upon the weekly conferences and prayer meetings, with an increased solemnity in the sanctuary on the Sabbath, were among the first indications of God's design of special mercy towards us. A day of fasting, humiliation and prayer was observed by the church, the latter part of November, in which Christians apparently offered the only sacrifice God will accept—broken, contrite hearts. A committee of visitation was soon appointed to visit every member of the church, and by united prayers, personal admonitions, and gospel reproof, to provoke each other to awake to duty and the worth of souls. This committee endeavoured also to be faithful to the impenitent in those families which they visited; and subsequently, in the examination of candidates for admission into the church, it appeared from their own declarations, that this faithfulness had been blessed in fastening strong convictions upon the minds of those addressed.

A three days' meeting commenced, on Thursday the 13th January, (consecutive to a prayer meeting held the evening before, with special reference to the approaching exercises), and was opened with a sermon, and addresses in the afternoon, by clergymen from abroad. One or two conversions had taken place, a few days previous to this, but on Thursday and Friday evenings, many took the anxious seat, and seemed deeply impressed with a sense of sin. The exercises were, prayer meetings in the morning, with sermons and addresses during the day, and inquiry meetings at evening. The nature of sin, the way of salvation through Christ, and the duty of the sinner to repent immediately, and submit his heart to God, were presented and enforced with pungency and with power; and God truly accompanied his word with his Spirit; for on Saturday, at the close of the exercises, such a display of sovereign grace was made, as was never before witnessed *here*, and seldom elsewhere. We were overwhelmed with the goodness of God and the power of his might. About one hundred and twenty simultaneously arose, upon an invitation to do so, desiring to be remembered by Christians at the throne of divine mercy. Many of these were subjects of that distress on account of sin, which nothing but the arm of the eternal Spirit will induce. Oh! it was a time long to be remembered by all who witnessed the solemn spectacle.

The prominent traits in this revival are—a clear conviction of sin; a simple dependence on the sovereign grace of God; with a still, solemn and distinct yielding of the heart to Jesus.

Some are professedly hoping, who have not yet united with any church. The college also, as your readers are informed, has been greatly refreshed with a shower of grace. Bless the Lord for his forbearance, long-suffering, and undeserved mercies, to the children of men.

Clinton, May 6, 1831. G.

Vernon Village.—The following letter is from the pastor of the presbyterian congregation in this place, dated May 5, 1831:—

MR. HASTINGS.—A brief notice, some time in the winter, is all that has appeared before the christian public of the work of God's mercy, which the presbyterian church in this place has enjoyed for six months past. If the following statements should be thought calculated to subserve the interests of the Redeemer's kingdom, you may spread them before your readers.

The first special indications of the movings of the Spirit appeared at the communion season on the first Sabbath in November last. A gradual increase of feeling and faithfulness was apparent in the church until the close of the three days' meeting, which was held the last week in November. This meeting was blessed by the presence of the Holy Spirit; and the work then assumed the more decided characteristics of a revival. Many trace their first convictions to this meeting.

From that time to the present, the Holy Spirit, in his redeeming influence—some weeks with greater, and some with less power—has been poured upon us from on high. It has been a precious season. A great degree of unity and christian affection has prevailed in the church. The subjects have been principally of the young. An interesting class of young men have been peculiarly distinguished. Some heads of families have shared in the blessing. About fifty have already united with the church. Others have hope, who have not yet united.

The three days' meeting of last week closed with peculiar solemnity. The Sabbath was a communion of the deepest interest; and in the evening more of the solemn presence of the Spirit was seen and felt, than at any time before. A new impulse of feeling and action seems to have been given. We look for still greater blessings than we have yet experienced.

Your's, &c. A. GARRISON.

Litchfield, New Haven, and other places in Vicinity.—Connecticut is beginning to be highly favoured. The following extract appears in the New-Haven Intelligencer under date of the 30th ult:—

"A meeting of three or four days continuance was held in Litchfield last week, and they have now a revival. A friend informed us yesterday that they had a glorious work going on. At the close of the meeting, an invitation was given to those who were anxious, to tarry; and there were so many staid, that the good pastor thought there must be some misunderstanding, and repeated the notice, that the invitation was given to those only who had resolved to attend now to the salvation of their souls. But as none appeared willing to go away, he wondered what it all meant; and soon his doubts were removed by the joyful assurance that several were rejoicing in hope.

"There has been a two days' meeting this week at West-Haven, and they have a revival there. Those present say they have never witnessed more solemnity and feeling. The good work is going on in Fair-Haven, North and East-Haven, Branford & North-Branford, and we hope all over the world.

"The number of hopeful subjects of the revival in this city has been variously estimated.

At a meeting last week, for those who were hoping that their sins were forgiven, there were supposed to be present between six and seven hundred. What proportion these were to the whole number we cannot tell. Probably some attended who may be deceived, and others staid away whose hopes are still trembling.

"Thirty-two united with the church in Yale college on the last Sabbath, as the first gathering of the rich harvest they have experienced in that institution. It is hoped that about one hundred more are virtually embraced in the same covenant. There are only about seventy-five left in college *without hope*. The gymnasium, conducted by the Messrs. Dwight, and most of our common schools, have shared richly in this revival. We have seen it stated that more than one hundred have met with a saving change among the Episcopalians in this city. About one hundred and thirty have joined the Methodist Society; some conversions among the Baptists, and forty or fifty in the African Society. What hath God wrought?"

Homer & Cortlandville.—A correspondent of a recent date, writes from Homer as follows:—

"I perceive you have noticed in the Recorder the postscript of a letter which I wrote you under date of the 30th ult. in which I mentioned that the Lord had commenced a work of grace in this town, and in Cortlandville. About that time a four days' meeting was held here, which, by the blessing of God, served greatly to promote the work; which still gradually advances. Yesterday, (Lord's day), there were twenty-four propounded for admission into the church of which Rev. John Keep is pastor; and there are a goodly number more who are indulging hopes. In Cortlandville, especially in the village, the Holy Spirit is poured out in a more general and powerful manner than in Homer. Conversions have been numerous, embracing different ages and characters. There, also, as in this town, protracted meetings have been held by the different denominations, which have been followed by similar displays of sovereign grace."

Wampville, Madison Co.—About thirty connected with the presbyterian society, have indulged hopes of salvation. Thirty, including some who had indulged hopes for some time, have united with the church by confession, and it is confidently believed, that ere long others will. Fourteen were received last Sabbath, and three also by letters from other churches, making the additions to the church within nine months, greater by four than the whole number of the church a year ago.

Among the hopeful converts are some men, who, a year ago, were thought as little likely as any ones, to become pious; and they now are constrained to ascribe it to the grace of God that they are what they are, while they avow a present attachment to Christ.—*Ch. Journal.*

Schenandoah & Oneida.—Some drops of mercy have descended upon the congregations at Schenandoah and Oneida, who share in the labours of the same minister, he preaching in each society half the time. Sixteen have indulged hopes, thirteen of whom were connected with the bible classes. Some of these have united with the church, and others probably will. The final judgment will best decide as to the genuineness of the cases in these two societies.—*ib.*

Canajoharie.—We rejoice to learn that the Lord blessed the exertions in the Dutch church during the recent conference there, and that many are anxiously inquiring the way to be saved, while others are rejoicing in the knowledge of Christ.—*ib.*

Whitehall, N. Y.—A gentleman in Whitehall, in a letter to his friend in New-York, dated on the 19th ult. says:—"Since I had the pleasure of hearing from you, it has pleased the great Head of the Church to favour us with a revival of religion. The old inhabitants of the place say, that it is one of the most deep, powerful and rapid that they ever witnessed. It has brought, as we humbly trust, to the feet of the cross, almost the whole of the respectable part of the community, and produced an entire change in the aspect of the village. Men that were grossly wicked have now begun to set up the family altar for God, and are giving good evidence that they have passed from death to life. The work began with a three days' meeting, but such was the state of things among us that we continued it for eleven days, during which time the meetings were sustained with great interest. It would not be in my power now to attempt any adequate account of this work of God, but probably I shall at some future period."—*N. Y. Obs.*

New-Haven, Vt.—Our correspondent says, "The number of hopeful conversions now in New-Haven is more than eighty. The work is very interesting among the children of our Sabbath schools. Many of them are awakened, and some are crying, "Hosannah to the Son of David." The revival has never appeared more interesting than at the present moment.

"There is a cloud, fraught with the richest of heaven's blessings, spreading over the whole county. On a number of places the shower is already descending. How important is a great revival in this county! Here stands a college, with nearly a hundred young men, all of whom are needed to labour in the vineyard of the Lord. And a revival here will have a salutary influence on this whole state—on the world.—Christian brethren, pray most fervently for Addison county.—*Vt. Chron.*

Greenwich, Ct.—We are informed that the revival has now extended to the three parishes in this place. About 70, attached to Rev. Joel Mann's congregation, have recently been bro't out of nature's darkness into God's marvellous light, about forty of whom will unite with the church next Lord's day. A four days' meeting commenced in Stanwich society, (Greenwich), on the 13th of April. The exercises were sustained with increasing interest till they closed. A few are hoping, and a considerable number anxious.—*N. Y. Evangelist.*

Green's Farms, Ct.—A revival has recently commenced at Green's Farms. Upwards of twenty have become the subjects of pardoning grace. The work is powerful.—*ib.*

Coloured People in Jamaica.—The following article from the pen of Mr. Philippo, a baptist missionary, was inserted in a London publication:—

"Last Sabbath day, I baptised 129 persons; and many more are waiting to testify their attachment, in a similar manner, to Him who hath loved, and, I trust, washed them from their sins in his blood. It may be thought, that by the admission of such numbers, sufficient caution is not exercised in receiving them as candidates; but, to the best of my knowledge, I have never administered this sacred ordinance to one from whom I could have conscientiously withheld it."

Revivals in connection with Missionary Labour.—The last Home Missionary mentions in this connection, the following places:—Starr township, Eldridge, Milan, Ruggles, Euclid, Norwalk, Union, and Mount-Pleasant, Ohio, Ernest-Town, and Camden, U. C. Marion, and Newark, Castleton, Ripley, Le Roy, Apulia, Brunswick, Spencer, and Rye, N. Y. Honesdale, and Carbondale, Pa. Hebron, and Groton, N. H. and Hampden, Me.

The Tenth Instance, of spiritual blessings descending upon singing schools, within these western districts of the state, has recently come to our knowledge. Probably there are others, that ought to be reported. A few months ago, there was great unbelief relative to this subject.

Union Village, Washington Co.—About a year ago, the prospects of the small Dutch church at this place were peculiarly dark; but at a church fast, occasioned by the pastor's request for dismissal, it was determined to employ him all of the time, instead of two-thirds, as they had formerly done. Soon after, a few began to assemble once a week for special prayer; and in a few months, some scattered cases of conversion appeared. A revival ensued: and a short time since, between forty and fifty were added to the communion. Most of the converts either are or have been connected with the Sabbath school. The Baptists lately received thirty to their communion.

Lansingburgh.—By a postscript from this place, we learn that forty-two united last Sabbath week, with Mr. M'Cullough's church, by profession, and that the season was solemn and impressive.

Onondaga Co.—A friend informs us, that Fabius, Pompey, and Manlius, are still enjoying a powerful revival. In the latter place, there are conversions almost daily. In Pompey, it seems, the work declined for a while, after the first fruits of a protracted meeting had been gathered—as reported some time since in the Recorder. But lately the work has rekindled; and perhaps about thirty have been added to the number of converts.

Martinsburgh, Lewis Co.—The revival at this place has already been partially noticed. The Lewis County Republican, after giving some account of a meeting which was protracted to nine days, adds as follows:—"We are instructed to say, that no less than two hundred, in and about this little village, are brought in; and the work is spreading in all directions."

Canandaigua.—By a postscript in the Rochester Observer, signed by Rev. Mr. Eddy, it appears that the revival at this place is still in progress, and that about one hundred entertain hope.

Bath, Steuben Co., as a friend informs us, is now the seat of divine influence, after a dearth of eighteen years. About thirty are hoping.

Genesco.—A letter from this place mentions, that about thirty have united with the church, as fruits of the revival, and that others are hoping.

Brooklyn.—Thirty-five were recently united to the Dutch church in Brooklyn, by profession of their faith in Christ.

Weybridge, Jericho, & Vicinity, in Vermont, are mentioned as places highly favoured.

Rochester & New-Bedford, Mass. are among the places highly favoured of God.

We have not room for further notices this week; but "must stop somewhere," as a cotemporary journalist says.

WESTERN RECORDER.

UTICA: MAY 10, 1831.

Geneva Female Seminary.—A most interesting letter from the lady who has charge of this seminary, is found in another column. Few institutions of the kind, even in this day of wonders, have been so blessed as that of Mrs. R. The work, it seems, has not been confined to a single term of the school; which is a circumstance peculiarly encouraging to pious teachers. Why may there not be *constant* revivals in such schools? New subjects are continually coming within their influence; and even those who become gospel hardened, will soon give place to others who are less obdurate.

The idea existing in the minds of some, that religious impressions are unfavourable to the progress of study, ought forever to be discarded. In the present case, the testimony of the superintendent is confirmed by other circumstances. We learn, aside from the letter, and from the ample recommendations which we have seen attached to a printed circular, that this school possesses peculiar advantages in a literary point of view, and that those who wish their daughters to receive a thorough education, may send them to it with the fullest confidence.

Protracted Meetings.—The manner of holding these meetings is not always uniform. In different places it conforms to many of the habits and prejudices of the people, and perhaps even to their occasional errors and indiscretions of a minor nature. One of the reasons why they are so generally blessed, is hinted at in the following extract from the New-Haven Intelligencer:—

"They prove to be, the *day of grace*, the *accepted time*, the *day of salvation*, to thousands; and yet there appears to be nothing new or strange in them, as they are managed here.—There is no new gospel preached; no other terms of salvation offered, than those that had been previously rejected. Their mighty power, accompanied by the Holy Spirit, appears to consist chiefly in bringing truth to bear upon the conscience with a steady pressure. They furnish an opportunity of presenting religion to the mind as a business to be attended to, and bring the sinner who has been always halting and doubting, to a decision on the subject; to choose this day whom he will serve: And altho he has never found time before to attend to the salvation of his soul, he is influenced by a combination of causes, to feel that "now is the accepted time, now is the day of salvation."

For ourselves, we are not surprised to see blessings of a peculiar nature so uniformly attending these meetings. May they long continue and increase. It is, however, the business of the adversary of souls, to spoil every thing; and he will endeavour, if possible, to bring Christians, by degrees, to place that dependence upon meetings which is due to God alone. Here we ought to be peculiarly watchful; for there is danger.

Colonisation of Churches.—One of the greatest obstacles to be encountered in this self-denying species of effort, is thus hinted at by a correspondent in one of the late numbers of the New-York Evangelist:—

"An esteemed clergyman in this city, who has a large church, said to one who was desirous of colonising from different overgrown churches, "I have one hundred and fifty members of my church that I do not know where to find. You may have all of *them*." But he was unwilling that a single active man, or woman, or youth, should leave at any rate. A person has an interview with the pastor, and unites with the church, and this is the last time they have a personal meeting until marriage or death. Is this the spirit of christianity? Rather, is it not pride? If we saw a shepherd, with a flock so numerous that he could not have a thorough oversight of each one, calling "his own sheep by name," should we not think they might "flee from him," and that it was his duty to reduce their number? A tremendous responsibility falls upon pastors, who attempt to lead a flock so numerous, & they must answer for it."

Green-Bay.—By a letter of a recent date, from Rev. Mr. Marsh, of that station, to Mr. Thomas, of Utica, agent to the American board, it appears that the supplies sent on from this village, came safe to hand, were thankfully received, and found of great use to the mission. Affairs at the station seem generally prosperous, and increasing in interest.

Pledge Redeemed.—It will be seen by a statement in a subsequent column, that Oneida county has fully redeemed its pledge of $4000 to the American Bible Society. This is as it should be. Now let us have something else. It is good to keep doing, especially where there is so much ability.

Donations.—We are desired to say, that the Treasurer of the Oneida Institute has received by the hand of Rev. Dr. Lansing, one hundred dollars, as a donation from Henry W. Delavan, Esq. A few such friends would place this important institution above those embarrassments under which it has hitherto laboured.

Since the above was communicated, fifty dollars have been received for the same purpose, by the same hand, as a donation from Deacon Lucius Gaylord, of Aurora.

Editors and Newspapers.—Rev. Mr. Rand has disposed of his interest in the Boston Recorder; and Rev. Mr. Stow has relinquished the editorial department, on account of ill health. His successor is not yet appointed. Both the Recorder and the Youth's Companion are now the sole property of Mr. Willis; while Mr. Rand has the sole charge of the Education Reporter.

Rev. Mr. Boyd has relinquished the charge of the Albany Telegraph, on account of the limited patronage it receives. Mr. Hoffman, the publisher, conducts it.

The Philadelphia Recorder now assumes the name, *Episcopal.* A new paper in New-York city, takes the title of *Churchman.* A new paper in Philadelphia, appears under the name of the *Presbyterian.* These look a little like specks of sectarianism. We hope they will prove otherwise. Some of them doubtless will; the Episcopal Recorder, for example.

Hamilton College.—The exhibition of the junior class of Hamilton College will take place to-morrow afternoon, in the village of Clinton. The procession will form precisely at 2 o'clock.

We are desired to mention, that a four days' meeting will commence in the 2d congregational church in Vernon, on Tuesday the 17th inst. at 2 o'clock, A. M. Ministers in this vicinity are requested to attend.

POLITICAL.

DOMESTIC.

The new Cabinet.—The last National Journal states, in reference to the cabinet, that there is no longer a doubt that Mr. Livingston has accepted of the *port feuille* of the state department; that Mr. Louis McLane, our minister in London, will be at the head of the treasury; and that Messrs. H. L. White, of Tennessee, and Levi Woodbury, of New-Hampshire, will fill the offices of secretary of war and navy, respectively. It is also believed that Mr. P. P. Barbour will succeed Mr. Berrien as attorney-general.

The Cherokees.—The Cherokee Phœnix, after remarking that the recent decision of the supreme court of the United States, does not at all touch the great question in which that nation is so deeply interested, adds—"What will the Cherokees do under such circumstances? What else can they do, but remain peaceably where they are, and continue to call upon *the people* of the United States to fulfil their engagements, their solemn promises, which have been repeatedly made, and which have always been regarded, until the commencement of Mr. Eaton's era? We see nothing to alter their determination to remain, and to maintain their rights by all suitable measures. The land is theirs; their right to it is "unquestionable," and it cannot be taken away from them without great injustice to them, and everlasting infamy to the United States. They stand upon perfectly safe ground as regards themselves. If they suffer, they suffer unrighteously. If their rights and their property are forcibly taken away from them, the responsibility will not be upon them, but upon their treacherous "guardians."

Another Arrest in the Indian Country.—We understand that on Wednesday morning, (12th ult.), Mr. John A. Bell, of Coosewaytee, was arrested by a detachment of the Georgia guard. Mr. B. is a native; and what the charge was we are unable to say; and in fact it is impossible to know; for these law officers go to work without precept.—*Cherokee Phœnix.*

Probable Murder.—The body of an Irishman, named Patrick De Lancey, was found at the Big Flatt, Tioga co. on the 15th April, under circumstances which left no doubt that he had been murdered. It was known that he had with him a considerable sum of money. Gov. Throop has issued his proclamation, offering a reward of $200 for the detection of the murderer.

The Groton Monument, erected in memory of the storming of Fort-Griswold, Conn. has been completed. It stands on the top of the hill, near the old fort, opposite the centre of New-London, 130 feet above tide water. The foundation is twenty-four feet square, of massy granite rocks, with split faces, each three feet high, and weighing five or six tons. The dye is 22 feet square, 17 feet high, of granite, with an entablature. On this is raised a square obelisk, 20 feet base, 92 feet high, and 10 feet at top, of large, rough-faced granite, in regular courses. At the summit is a look out, with an iron railing, and a conical sky-light of glass, which lights the interior, through which is a stair case of 168 stone steps. The view on three sides is unobstructed by any near eminence, and is very fine and extensive. The following inscription is placed over the door, which is on the west side:—"This monument was erected under the patronage of the state of Connecticut, Anno Domini 1830; and in the fifty-fifth year of the independence of the United States of America; in honour of the brave patriots who fell in the massacre in Fort-Griswold, (near this spot), on the 6th of September, A. D. 1781; when the British soldiers, under the command of the traitor, Benedict Arnold, burnt the towns of New-London and Groton, and spread desolation and woe throughout this region." On the south side is inscribed the 18th verse of the 5th chapter of Judges:—"Zebulun and Naphtali were a people that jeoparded their lives unto the death, in the high places of the field." Beneath this are the names of Col. Ledyard and his companions.

Repair your Bridges.—A cause of much importance to the town of East-Windsor, (says the New-Haven Conn. Journal), was tried before the United States district court, in this city, last Wednesday, (27th ult.) and $1500 awarded against the town. It was a suit brought against the town by Mr. Chester Kellogg, of Amherst, Mass. for damages sustained in falling through a bridge in a stage in May last, which bridge it was claimed belonged to the town to have kept in repair, Mr. Kellogg had his leg broken in two places, and was detained from home and from his business several weeks at great expense. Another suit, brought by Mr. Rufus Coles, of Amherst, Mass. who was in the same stage, and had his thigh broken, was tried on Friday, and a verdict of $1050 rendered against said town given in his favour.

Indian Chief.—On Wednesday last, there was found washed out of a sand bank, in the south-east part of this village, the remains of a human being, supposed to be an Indian chief. The chest, which was surrounded by a belt of brass tubes, was in a state of remarkable preservation. There were also found with him several pieces of brass plate, and a case containing half a dozen brass arrow heads. These were enveloped in mats of finely braided bark, and enclosed in a case of cedar bark. All the parts that came in contact with the metal, and were near it, present no appearance of decay. The integuments, muscles and bones of the chest, and of the arms which rested upon it, as well as the bark that enveloped them, are entirely preserved, and remain strong and flexible. The place whence these remains were taken is within the Pocasset purchase, near its northern boundary, and within a field that has been cultivated near a century. It is probable they were interred a century and a half ago, perhaps longer. That the preservation was owing to the presence of the metal there cannot be much question, as only those parts were preserved which were found in connection with, or near to it, the rest having disappeared.—*Fall-River (Mass.) Monitor.*

Bank Stock.—On the 19th inst. the comptroller will sell 845 shares of $17 each, ($14.365). in the Albany Mechanics' and Farmers' Bank, and 600 shares of $28 each, ($16.800), in the New-York State Bank. The stock will be sold in parcels of not less than $1000, nor more than $5000.—*Albany D. Advertiser.*

On the 21st of April, Josiah Randall, of Franklin, Vermont, killed his wife, and son, a lad of 14 years of age. He also attempted to kill his wife's mother, and his daughter, aged 12. The latter, after being severely wounded, had the presence of mind to enter a room where two younger children were sleeping, and escaped with them to the garden, where she hid them in the current bushes, and again entered the house, took an infant child, and fled to the neighbours and gave an alarm. Randall has been committed to prison. He is said to be insane.

Capt. Kirkpatrick, of brig Transit, from Antigua, confirms the reports which had previously reached us of an insurrection among the slaves. Ten plantations were set on fire upon the same day. The slaves were subdued, and on the 20th of April all was quiet.

NOTICE.

The next General Assembly of the Presbyterian Church in the United States, is to convene in the first presbyterian church in Philadelphia, on Thursday the 19th of May next, at 11 o'clock, A. M. and to be opened with a sermon by the Rev. Ezra Fisk, D. D. of Goshen, in New-York; or, in case of his absence, by the last Moderator who may be present.

The commissioners to that Assembly will please to take notice, that it is their duty to hand their commissions, if possible, to the committee of commissions, before eleven o'clock on that day. This committee consists of Dr. John M'Dowell and the subscriber, who will attend in the session room of the Assembly, from 9 to 11 o'clock, A. M. of the 19th of May, for the purpose of receiving the same.

EZRA STILES ELY,
Stated Clerk of the General Assembly.

Special Prayer for the Assembly.—The members of the General Assembly, and other presbyterian ministers and elders who may then be in the city of Philadelphia, are respectfully requested to meet in the lecture room of the first presbyterian church on Washington Square, on Wednesday evening, the 18th of May, at 8 o'clock; for the purpose of uniting in prayer for the blessing of God on the General Assembly during their sessions; and to consult together about holding meetings for special prayer in the mornings during the sessions of the Assembly; and about any other measures for the promotion of religion.

A Commissioner to the next Assembly.

N. B.—Editors of papers by inserting in their columns the two preceding notices, without charge, will confer a favour on the presbyterian church. E. S. ELY.

Philadelphia, April 14th, 1831.

HAMILTON COLLEGE.

A stated meeting of the Board of Trustees of Hamilton College, will be held at the house of Moses Foot, Esq. in the village of Clinton, on Tuesday the 10th day of May inst. at 10 o'clock in the forenoon.

O. WILLIAMS, *Secretary.*
Clinton, May 2, 1831.

UTICA LYCEUM.

Next meeting, Friday evening, Dr. Batchelder, primus, and C. Bartlett, secundus, lecturers. Messrs. Mann, Wager, Wilson and Roundey, disputants. Question—"Is the unrestricted freedom of the press favourable to public morals?"

A CARD.

The patrons and friends of the Infant School, in Liberty street, are informed, that the public examination of the school will be deferred for a few weeks, until Miss Payson's return from a visit to her friends. The school will continue as usual. *May 2, 1831.*

DEATHS.

In this village, on the 27th ult. Miss *Sarah Jones*, aged 27.

In Clinton, on the 6th inst. Miss *Mary Ann Norton*, daughter of Rev. Dr. Norton, of that village, aged 22.

At Salina, on the 29th ult. Mr. *Fisher Curtis*, one of the oldest and most respectable inhabitants of that place, aged 49.

In New-York, on the 30th ult. *Gurdon S. Mumford*, Esq. aged 67. Mr. M. was private secretary to Dr. Franklin during the revolutionary war, and enjoyed his entire confidence. He has been several times elected to Congress from the city of New-York, in which body his commercial knowledge gave him a deserved influence.

At Sheldon, Genesee co. on the 27th ult. *Lemuel Chipman*, Esq. formerly of Vermont, aged 76

At Arkport, Steuben co. *Christopher Hurlburt*, Esq. aged 73.

In Plattsburgh, on the 2d inst. Mrs. *Maria N. Platt*, wife of Mr. Nathaniel C. Platt, aged 38.

At Bangor, Maine, on the 17th April, Rev. *John Smith*, D. D. principal and professor of theology in the theological seminary in that town, aged 65.

In St. Croix, Nov. 14, of an intermittent fever, the Rev. *William J. Bulkley*, formerly missionary at Manlius, Onondaga co. N. Y. aged 44 years.

In Hannibal, on the 30th ult. Rev. *William Watkins*, pastor of the baptist church in that place.

ONEIDA BIBLE SOCIETY.

J. W. Doolittle, Treasurer of the Oneida County Bible Society, acknowledges the receipt of the following sums, to redeem the pledge of the county to the American Bible Society:—

Collected by Mr. Daniel Clark:—In Clinton, (Kirkland), $140.27, Paris, 131.36; Bridgewater, 105.84; Sangerfield, 81 06; Marshall, 64.21; New-Hartford, 139.64; Verona, 51.50; Augusta, 133.77; Vernon, 118.75; Westmoreland, 131.41; Deerfield, 18.21; Floyd, 3.52; Trenton, 75.64; Remsen, 1; Western, 42.77; Whitestown, 134.65,	$1373 60
From the Students at the Oneida Institute of Science and Industry,	100 00
Donation from D. Clark,	3 00
Collected by Mr. Nehemiah Cobb:—In Florence, $9.96; Camden, 36.92; Vienna, 2.37; Annsville, 4.52; Remsen, 9.56; Steuben, 2; Welsh inhabitants in Steuben, 12.69; Boonville, 34.50; Lee, 3.75,	116 27
Collected by Rev. G. B. Davis, in Rome,	167 92
Young Ladies' Society of Industry, Whitesborough, by Miss Berry,	25 00
New-York Mills Society, Whitestown,	35 00
Benevolent Association 1st Presb. Soc'y, Utica,	130 00
Benevolent Association Bleecker st. Soc'y, do.	50 00
Roformed Dutch Society, Utica,	64 00
Baptist Society, do.	36 75
Third Presbyt'n Society, do.	1 62
Camden,	1 13
Proceeds of jewels, received from Vernon,	1 25
From Whitesborough,	5 00
From Utica,	2 00
Paid to J. W. Doolittle:—	
By Mrs. Anna Parmelee, of Clinton,	1 00
Mrs. F. Taylor, Clinton, by Mr. A. Thomas,	25 00
Mrs. Susan D. Barton, Vernon, 1; Mrs. Truax, do. 50 cts. by Rev. Mr. Garrison,	1 50
Females in Sherburne, a thank offering, thanksgiving day, by Mr. Rexford,	3 50
From Verona, by Rev. I. Brainard,	3 00
Rev. A. L. Chapin,	2 00
Stiles Parmele, 2; Miss P. Stanton, 50 cts. by Mr. Ira Tremain,	2 50
From a female in Augusta, by Dea. L. Camp,	5 00
From Westmoreland, by Rev. Mr. Crane,	1 00
Total,	$2157 04

Part of the above amount was received, to constitute Rev. Edwin Barnes, of Boonville, Rev. D. B. Butts, of Western, and Rev. Philip P. Brown, of Augusta, life members of the American Bible Society.

The pledge of Oneida county was for $4000; the whole amount of which has been received and forwarded to the agent of the American Bible Society in New-York. *Utica, May 5, 1831.*

UTICA MISSIONARY DEPOSITORY.

Received for the A. B. C. F. Missions, from the 9th April, to the 5th May, 1831.

Paris—Dr. E. Judd's annual subscription, $12; Union Society, by A. Hubbard, 8,	$20 00
Norwich, (Chenango co.)—Benev. Association, by Rev. H. P. Bogue, treas'r,	40 00
Utica—Benev. Ass'n Bleecker street church, by S. Aylesworth, treas'r, $36; Reformed Dutch church, by J. H. Rathbone, treas'r, $33.60,	69 60
Warren—Mon. concert, by J. Loomis, treas'r,	9 58
Rome—1st Cong. Soc'y mon. concert, by Wm. Wright, treas'r,	36 50
Salina—Presb'n Church mon. concert,	28 00
Sherburne—Collection in that Church,	21 00
Marshall, (Hanover Society)—D. Barton's annual subscription,	12 00
Constantia—Mon. concert,	1 00
Auburn—Mrs. Bellamy, widow of the late Col. Bellamy, by Rev. Dr. Lansing,	20 00
Deposit—1st Cong. Soc'y, by Rev. L. Hull,	36 00
Potsdam—Saved by abstaining from the use of tea—Mr. O. Clinton, $1; Mrs. D. Stone, 1; Miss M. Sanders, 1,	3 00
Little-Falls—From a family in Herkimer county, by Rev. D. Chassell,	16 00
Whitesborough—Female Miss. Soc'y, by Mrs. Julia Mann, treas'r,	40 00
Canajoharie—Monthly concert, by Rev. Mr. Wadsworth,	7 00
Boonville—From the ladies, a box of clothing for the Mackinaw station. est'd at $30.50.	
Donation from Rev. P. Camp, by John Bradish,	10 00
Rev. Mr. S. avails of a charity box, (unknown),	8 00
Amount of cash,	$377 68

ABIJAH THOMAS, *Agent.*

List of Letters received at the office of the Western Recorder, during the last week.

F. Benson, E. Emerson, G. Townsley, A. Buck, B. Niles, A. Babcock, V. Whitney, J. C. Viele, E. S. Cadwell, A. L. Comstock, T. B. Segur.

PALM LEAF HATS.

97 DOZEN for sale by SAMUEL THOMSON, No. 68, Genesee street, Utica.
May 10, 1831. 19w3

WANTED,

20,000 lbs. good new BUTTER, for which a fair price will be paid in goods, if delivered previous to the 10th day of June next, at No. 36, Genesee street, Utica. AUGUSTUS PEASE.
May 10, 1831. 19w4

SEMINARY FOR YOUNG LADIES.

THE next term of instruction in this Seminary will commence on Wednesday the 25th day of May next, and will continue fourteen weeks. For the benefit of Pupils, as well as the convenience of the Teachers, those who intend to join the Seminary the ensuing term, are desired to do so at the commencement of the term. S. WHITTELSEY, Principal.
Utica, April 25, 1831. 17w3

CHEAP DRY GOODS.

E. M. GILBERT offers for sale, for cash only:—
Blue Callico, at 9 cents per yard;
Light Fancy Do. at 12 1-2 cents per yard;
Super .. Do. at 18 3-4 do. do.
Prunella Pumps, at 62 1-2 cents a pair;
Do. Do. warranted, at $1 do.
25 doz. Cotton Hose, at 25 cents do.
Fine light Ginghams, at 25 do. per yard.
Also, a complete assortment of Staple & Fancy DRY GOODS, which he is determined to sell.
April 25, 1831. 17w3

SHELL COMBS, of all sizes, can be found at E. M. GILBERT's,
April 25, 1831. Next door above Oneida House.

NEW STORE.

SAMUEL THOMSON, of the late firm of *Shearman & Thomson*, has taken the well known stand of the late firm of *Cooper & Ellis*, No. 68, Genesee street, two doors below the Ontario Branch Bank, and is now opening an entire new stock of GOODS, all purchased since the first of March, at the lowest auction cash prices, and for extent of variety probably not equalled in town. My lofts will be open to-morrow, for the exhibition of arpets, a few pieces of which were imported expressly for village trade. I shall be happy to show them to those who have the curiosity to examine them. *Utica, April 12, 1831.* 15

WEBSTER'S DICTIONARY.

JUST published by White, Gallaher & White, in the city of New-York, WEBSTER's DICTIONARY, *abridged*, the 5th edition, containing more than forty thousand words, which are in common use, divided into syllables and accented, with a key to the pronunciation. To this is annexed a table of the money in use among commercial nations, reduced to their value in sterling, and in dollars and cents.

The estimation in which Dr. Webster's Dictionary is held by gentlemen of erudition, appears from the following testimonials:—

The merits of Dr. Webster's Dictionary of the English Language, are very extensively acknowledged by that part of the community for whose immediate use it was designed. We regard it as a great improvement on all the works which have preceded it. The etymological department throws new and striking light on the history of language; the vocabulary is enlarged by the addition of many thousand words, comprising the technical words of science and the arts, words not found in other dictionaries, and many of them the words for the precise meaning of which the general reader is most frequently at a loss; the orthography of several classes of words, instead of following cumbrous and obsolete modes of spelling, is conformed to the present usage of the best writers; and the definitions have a character of discrimination, copiousness, perspicuity, and accuracy, not found, we believe, in any other dictionary of the English language.

The foregoing recommendation is signed by Jeremiah Day, D. D. President of Yale College; Simeon Baldwin, late Judge of the Superior Court; David Daggett, Judge of the Superior Court; Benjamin Silliman, LL.D. Professor of Chemistry, &c. in Yale College; William Bristol, Judge of the District Court; Rev. Nathaniel W. Taylor, S. T. D.; James L. Kingsley, Professor of Hebrew, &c. Yale College; Chauncey A. Goodrich, Professor of Rhetoric, &c. Yale College; Denison Olmstead, Professor of Mathematics, &c. Yale College.

In the preceding recommendation of the American Dictionary, &c. signed by Mr. Day and others, we cheerfully concur:—Joshua Bates, President of Middlebury College; John Hough, Professor of Languages, do.; William C. Fowler, Professor of Chemistry, &c. do.; Edward Turner, Professor of Mathematics and Natural Philosophy, do.

The recommendation of President Day and others, distinguished gentlemen, would be decisive with me, as to the merit of Dr. Webster's Works. I also have had occasion to use and examine his quarto Dictionary, and the octavo abridgment of it by Mr. Worcester. Each of them appears to me to be executed with great care, learning, and ability. I cheerfully concur in the opinion, that they form a very valuable addition to our lexicography, and deserve the patronage of the American public. JOSEPH STORY,
Judge of the Supreme Court of the United States, and Prof. of Law in the Univ. of Cambridge.

I agree with Mr. Justice Story, in the sentiments which he has expressed; and I am satisfied that an attempt to reduce into a system the doubtful orthography of the language, and to diminish the number of its anomalies, would meet with the approbation of the public; and that no one is better qualified for the task than Dr. Webster. WILLIAM CRANCH,
Judge of the Sup. Court in the Dist. of Columbia.

☞ The above Work will be kept for sale at the Bookstore of HASTINGS & TRACY.
Utica, May 3, 1831. 18

PARIS ACADEMY

WILL open for the summer, on Monday the 2d of May. Board can be had in the vicinity, on reasonable terms. WILLIAM R. WEEKS.
Paris-Hill, April 20, 1831. 17w3

SHEARMAN'S
CARPET WARE-HOUSE,
No. 62, Genesee Street, Utica.

CONSTANTLY on hand, Kidderminster, Venitian, Ingrain, and Family-made Carpetings; Brussels and Wilton Rugs, Piano and Table Covers, Oil Cloths, India Matting, Moreens and Fringes, and Dry Goods generally.

N. B.—Fifteen bales fresh imported Carpetings, of superior qualities and elegant patterns, *just received*, and *more* will arrive on the opening of the canal.
April 12, 1831. ROBERT SHEARMAN.

R. SHEARMAN,

NO. 62, Genesee street, is just receiving, and selling cheap for *money*, Lupin & Son's and H. Henequin & Co.'s superior Merino Shawls; Merino, Thibet wool, Cashmere, Barrege, Fancy, Bandana, Choppa, Romall, Spitalfields, and other Handkerchiefs; Ginghams, Calicoes, Italian Lustrings, Gros de Naps, Florences; Irish Linens, Sheetings and Diapers; Merino Circassians, Bang-ups, Fustians, Merino Cassimeres, Mixed Canton Camblets, Pongees, Embossed and watered Morcens, Fringes, and most other articles usually found in a dry goods store; many of which have herd names, which he can pronounce better than he can spell.
April 12, 1831. 15

BARTON & BUTLER,

AT No. 54, Genesee street, are now receiving the most splendid lot of Fancy and Staple DRY GOODS, ever offered in this market. Their assortment is good, comprising almost every article in their line, and will be sold, *wholesale* or *retail*, at as low rates as the same can be furnished north of New-York.
April 5, 1831. 14

WHITE MORENO LONG SHAWLS, a splendid lot; Square Do.; Black & scarlet Long and Square Do.; just opened at No. 54, Genesee street.
April 5, 1831. BARTON & BUTLER.

MILLINERY GOODS, Brown Battiste, Satin Straw, White Crape, Assorted col'd Florences, Satins, Gro. de Naples, Gauze & taffeta Ribbons, &c. just received by BARTON & BUTLER.

7-8 and 10-4 Damask Linen TABLE-CLOTHS, 6, 7, 8 & 10-4 Table Diaper, Irish Do. & Napkins, Ginghams, Prints, &c.; just received at No. 54, Genesee street, by BARTON & BUTLER.

IRISH LINENS, a splendid assortment, may be found at No. 54, Genesee street.
April 5, 1831. BARTON & BUTLER.

HARDWARE.

AYLSWORTH & HOLMES, at No. 129, Genesee street, offer for sale, a general assortment of Hardware, Cutlery, Sadlery and Cabinet Wares, at wholesale and retail. They are daily expecting their spring importations, direct from the manufactories in England, which, together with their present stock on hand, will make their assortment complete. Having facilities to procure their Goods at the lowest rates in Birmingham and Sheffield, they are enabled to furnish their customers at wholesale, with articles in their line, on the most reasonable terms and prices.
April 5, 1831. 14

TO MERCHANTS IN THE COUNTRY.

POMEROY & BULL have removed from No. 47, Front street, to the new Store,
64, WATER STREET,
(a few doors below Old Slip), where they will have for sale, on liberal terms, on the opening of spring business, an extensive assortment of WINES & GROCERIES, (*with the exception of Spirituous Liquors*), and respectfully invite their Friends, and Merchants generally, to call and examine their stock, and prices.
New-York, March 4, 1831. 10w10

TO LET,
For one or more Years,

TWO Brick Stores and Dwellings, on the corner of Genesee & Devereux streets. These buildings are designed for stores and dwellings, and are so constructed, that the whole may be used for private dwellings or boarding-houses. Possession given 1st of June.

For terms, apply to the Subscriber, living in Court street. SAMUEL FARWELL.
Utica, March 28, 1831. 13

POETRY AND MUSIC.

From the Geneva Gazette.

THE INQUIRY MEETING.

Silence was there; and with itself each soul
Solemn communion held: The man of God
Look'd on awhile and wept; and only pray'd.
His Saviour's hand to guide the inquiring soul.
Methought I saw a shining company
Of ministering spirits, plac'd to guard the door
Of every heart from evil thoughts distracting;
Satan's artillery, with which he storms
The yielding citadel. The Holy Ghost
Was there, and whisper'd to the sin-sick soul,
"This is the way: O sinner! check thy course!
'Twill lead thee to the grave of joy and hope;
Retrace thy steps; too far thou'rt gone already
From God and heaven. Why wilt thou strive with God?
Repent! repent! Now is the accepted time,
The day in which salvation may be thine."
The man of God, with heavenly accents, now
Addresses each alone, and points the way
To heaven. One and another, drawn at last
By mercy's voice, the voice of love eternal,
Yield up their hearts of adamant, and lost
In wonder, weep sweet tears of penitence.
O, what a holy joy beams from those orbs,
Which even now were sightless! O, what light
Beams in upon the soul, that even now
In darkness mourn'd; and sought, and found its way.
Heaven has come down to earth, and all around
Bespeaks a present God! O blessed Spirit,
Thy stay prolong, till all have felt the joys
Of thy salvation.

Seneca County Church Music Association.—A printed circular is before us, which was issued in February last by this Association, and addressed to "the reverend clergy of all denominations." The circular is a good one. It recognises fully the obligations which lie upon the christian community, to carry forward the work of reform; and it is at once respectful, tender, and earnest. The gentleman who handed it to us—one of the officers of the Association—assures us, that the efforts thus far, have not been in vain. In repeated instances, permanent religious impressions have been witnessed at the private rehearsals; and Christians of different denominations are taking an unusual interest in the subject. The following are extracts from the circular:—

"The difficulties we have to encounter are numerous, and we look to you with confidence, for your assistance. Was the selection of appropriate tunes, and a correct musical performance of them, the only duty devolving upon us, our task would be comparatively easy; but when we look at the alarming facts that present themselves before us, in examining the causes that have led to the total prostration of church music in our worshipping assemblies, and its alienation from the soul-ennobling purposes for which God evidently designed it, we are indeed appalled, but not entirely disheartened.

"We fear that *often*, pastors and people, including the singers themselves, sing and listen in the house of God, with those pleasing sensations which melodious and harmonious sounds are calculated to produce, while "GOD is not in all their thoughts."

"This is not a new evil under the sun; these lamentable facts have long existed; yet who among you have prayed and wept over it in your closets? How often have you lifted up your voice of exhortation to the people whom God has committed to your charge? Brethren, we beseech you to bring this subject to your consciences. Examine carefully the oracles of God; and if any one "lack wisdom, let him ask of God, who giveth liberally, and upbraideth not." We entreat you to present this subject earnestly, affectionately, and frequently, to the people of your charge, until the public sentiment shall be corrected, and church music restored to its proper influence in our public worship; and remember "the time is short."

It seems to be the object of this Association, to have a few simple, uniform tunes, which can embrace considerable variety of talent, without requiring a great deal of skill; so that the rehearsals can be strictly religious, embrace a large portion of the members of the churches, and enlist the whole sympathies of the christian public. This, so far at least as principle is concerned, is a good beginning.

MISCELLANEOUS.

From the Evangelist.

HINTS TO A MINISTER IN A REVIVAL.

Endeavour to understand their case.

It is highly important that ministers thoroughly understand the peculiar state of those inquirers with whom they converse. This is essential to success. One great reason, why ministers are so often unsuccessful, in their efforts to benefit the anxious by personal conversation, is, they do not understand their case. Consequently, they give those directions, which, though not contrary to the gospel, still do not apply to them, in their present condition; which do not disrobe them of their righteousness; do not drive them out from their refuges of lies; do not lead them to view their entire moral defilement, and their unfitness for heaven; do not make them tremble at the thunderings of an approaching retribution.

Divine truth is the means of conversion. We have no evidence that God ever converts a soul without its influence. That the Holy Spirit employs the instrumentality of truth, to bring the sinner to rely on Christ, and give God his heart, is abundantly evident both from scripture and facts.

It is of importance, then, that the truth be skillfully applied to the naked heart. In order for this, their heart must be seen; seen, not indeed as the SEARCHER seeth it, but seen as it is exhibited by its distinct ive operations.

Be careful then, dear brother, to study the heart, to watch its windings, detect its refuges, and its shields. Study your own heart. What a book! How full of instruction! Converse with your brethren in the ministry, and with private Christians, on this topic; and make their knowledge your own. Depend not wholly on the knowledge of others. Go to the fountain head. Read the sinner's own heart for yourself. Show him by unequivocal tokens, that you are his friend, that you wish to do him good; and he will show you his heart. Let him look within you, and see unfeigned love for his deathless soul, and he will let you look within him and see his wicked heart. You can never thoroughly understand all the dialects of the natural heart till you read the original. You cannot do this, till you *study it out*.—Trust not to peculiar genius; trust not to deep penetration, which you may suppose you possess. You must study it out, or you can never obtain this knowledge. You must *study* it out, or you will always be a novice! To do this, you must speak with sinners often and faithfully. You must do this in such a manner as to draw forth from them a candid statement of their views and feelings. When you have done this, you are prepared to do them good! They will hear, will remember, will heed what you say. They will have confidence in you, as one who may be God's instrument of conversion to their souls! This will give you power to do them good, and to win them over to Christ and God, as a co-worker with the Spirit of grace.

FRATER.

From the Christian Index.

WHAT IS THE CAUSE?

Some peculiarities of bible saints strike us as being very rare amongst the present followers of Christ. For example, David says, "I am a stranger in the earth." But in what sense can this be said of professing Christians now, if we except a solitary few, who are regarded as instances of uncommon piety? Can we say it of that preacher, who, in order to conciliate the worldly portion of his audience, and atone for the utterance of unpleasant truths from his pulpit, becomes a jovial companion of thoughtless sinners? If he be a stranger in the earth, it is wonderful to see how readily he has caught the very spirit of the place where he sojourns. He is not certainly a stranger to those practices of double dealing, by which men attempt to secure for themselves incompatible elements of moral power, and inevitably overthrow with one hand, what they rear with the other. Can we say it of the mercantile man, who conducts all his business upon the principles generally received amongst his worldly competitors? What marks of the stranger do we find upon him? Does he not understand and speak the same dialect with others? Does he not fall in so exactly with their habits as to give himself all the appearance of a native citizen in their province? How, then, is he a stranger in the earth?

If we look at the majority of professing Christians, in the most respected classes of community, it will be difficult to say in what sense they are strangers in the earth. One would suppose them native born citizens, and not only so, but pretty well satisfied with the state of society. They want, then, one of the peculiar marks of God's ancient people.

The saints, of whom we have the fullest accounts in the bible, were subjects of much reproach. Indeed, Christians generally were told not to marvel, if the world were to hate them. Would it be easy, at the present day, to find many who have the peculiarity here in view? Perhaps it will be said, "Times have changed; religion has become popular." So it has, but we fear not the *christian* religion. There seems no possibility that it should become *popular*, where the great mass of the community are enemies to its Founder. A mistake seems to have arisen: Men do not hate us, who profess religion, and consequently (an inference which Satan aids us in drawing), they no longer hate the religion of Christ. The inference is only correct, on the supposition that we oppose sin as much as the bible does. The world have little objection to our assuming the christian name, if we do not manifest a character in opposition to them. The notion seems to be current, that sin has lost much of its malignity, just as the small pox has been mitigated in its effects by vaccination. We ought, however, to suspend our judgment, till we see how a strenuous opposer of all impiety will fare. If he incur no reproach, we shall get a warrant for the belief in question.

There was another peculiarity of the saints in early times. They rejoiced much in the Lord. Religion was not a thing to be *endured*, as a mode of escape from hell, but a thing to be enjoyed more than the best earthly blessing. And why does religion prove a less delightful business now, than formerly? Business, indeed! But who makes it a *business?* Is it any thing more than a round of ceremonies, with the great multitude of its professed friends? No marvel, then, that its joys are seldom known. It has joys which very few have ever known—joys for each day honestly spent in the service of God, more rapturous than any considerable number of our race ever experienced.

From the Portland Mirror.

ROUSING FROM SLUMBER.

Professing Christians in this town and vicinity are, we believe, convinced that it is not enough merely to *hear* of the work of God in distant places; a growing desire is felt to *see*. The reports which have come from far respecting the displays of divine grace, have brought forcibly to mind the years of the right hand of the Most High, and made them sigh for deliverance from spiritual apathy. We trust they are beginning to return and inquire after the Lord, chiding themselves for their criminal inattention to their own growth in knowledge and grace, and their not less criminal neglect of the souls of their fellow men. What astonishment will seize the mind, on being thoroughly aroused, and perceiving *how far* the heart has wandered from God, while it was, perhaps, wholly unconscious of pursuing the apostate's course! How greatly is the heart hardened through the deceitfulness of sin! What wounds does our Redeemer receive in the house of his friends! Strange, that blood-bought souls should so soon forget their Deliverer.

But the real children of God will not wander forever. The expostulations of their Redeemer will at length reach and affect their hearts. Nor do they return singly and alone. We hear them saying, as did the sinning, wasted church of old, "Come, and let us return unto the Lord, for he hath torn and he will heal us. Then shall we know, if we follow on to know the Lord." If we can discern the signs of the times, there are some such movements among us; the stillness of moral apathy is disturbed; the cry is going up to heaven, "Spare thy people, O Lord, and give not thy heritage to reproach. *O Lord, revive thy work.*"

From the Evangelist.

EFFICIENT PREACHING.

Mr. Editor—Paul assures us that his preaching was in the *demonstration of the Spirit and of power*. Is not that kind of preaching as necessary now as it was in the days of Paul? Then the truth carried its own witness with it, because the preacher spake under the influence of the Holy Spirit, and there was a power attending it which made the hearer feel that what he heard was true. Thus the gospel became the *wisdom* and the *power* of God unto salvation. It is so now, whenever preaching takes a direct hold of the sinner, awakens, convinces, and converts him; and there are some who preach in this manner. Why should not all ministers do the same? Is it not the privilege of every one, who is called of God to preach, to be clothed and filled with the Spirit; to preach in "the demonstration of the Spirit, and of power?" Is not God willing to bestow this gift on those whom *he* has chosen to be ministers of Christ? The hearts of men are not any better now than they were when Paul preached. Sinners are not more easily converted now than then. Nor is it easy to see how preaching will convert sinners now, if it be not the same kind of preaching, by which they were converted then. Why do not all our ministers preach in this manner? And are those who do not, called of God to preach? I wish our ministers would consider these questions, and answer them, if they please. V. D. M.

BRIEF COMMENTS.

"If ye love me, keep my commandments."
JOHN xiv, 15.

Our Saviour here points to us the best possible test of our piety. He who obeys Christ, need not doubt in the least his acceptance with God. He who does not at least make it his sincere and habitual aim to do so, has much reason to doubt the reality of his love to Christ.

In applying this text, we are in danger of erring, in one particular especially. We are apt to regard obedience to *some* of the commands of Christ, as sufficient ground for cherishing the christian hope. But he speaks of his commands *generally*. It is then general obedience alone, that can safely take encouragement from this text.—*Vt. Chron.*

UNIVERSITY OF VIRGINIA.

When application was made by the faculty for Mr. Jefferson's approbation of christian worship in this institution, he sent them a formal and laboured manifesto against it; and among other reasons he gravely assigned, that it would be a desecration of the premises! But the grass could not grow upon his grave, before christian worship was established here, and it is not a week since I had the pleasure, on the Sabbath, of attending christian ordinances in that very university, with a congregation of the faculty, their families and the students, as decent and as respectable as any other literary institution in the land; and that, too, without any fear of desecration in any body's mind.—Powerful as is the influence of example, it can never have the force to annihilate conscience. And much as Mr. Jefferson has been honoured for his public virtues, it would have been a bitter agony of his life, could he have been convinced, how transient and fading is such respect, compared with the homage done by every heart to unfeigned piety, and how greatly the want of piety detracts from the sweet remembrances of the dead.

As I have intimated, Monticello is rapidly fulfilling its destiny, as a naked, forgotten desolation. No probable—I might say, no possible human motive, is likely to arrest its course. And the grave-yard, too. I would that family pride, or filial affection, or some pious reverence for the distinguished dead, might redeem at least the grave of Thomas Jefferson, from its present unmarked obscurity, and set up an enclosure to rescue it from the tread of the prowling and senseless brute.—*N. Y. Observer.*

THE ESTABLISHMENT.

Recent private advices from England have apprised us, that the high church dignitaries of the British realm are expecting serious innovations upon the church establishment.—A gentleman who lately dined in company with two or three of the English Bishops, mentions that this subject was a leading topic of conversation; and he gathered the opinion that they were preparing wisely to yield to a storm which they clearly saw they could not resist. The correctness of this opinion has already received partial confirmation. It appears that in the House of Lords, on the 7th of February, Lord King, in the course of some excursive remarks upon tithes, which he contended were the property of the public, elicited from the Bishops of Lincoln, and Bath, and Wells, an admission, that rather than that the subject should continue to be a source of discord between the pastor and his flock, the church would consent to a commutation in land, in lieu of tithes. Lord King congratulated the country upon this, which he considered a most important concession, and hailed it as the first step towards the settlement of an important and difficult subject.—*N. Y. Com. Adv.*

EVERY MAN RESPONSIBLE.

He who is the means of converting and instructing a solitary youth, in this age, kindles a star in the moral horizon. The faithful father, mother, or teacher, "casts bread upon the waters, to be found many days hence." But he who by bad principles or example, injures the youth of this generation, does, in so far as his influence extends, throw poison into a river at the fountain, on both of whose shores a whole population must drink and die. He places a match to a train of gunpowder, which leads to a magazine, and thus commits national homicide.—*Charl. Observer.*

Many gain a false credit for liberality of sentiment in religious matters, not from any tenderness they may have to the opinions or consciences of other men, but because they happen to have no opinion or conscience of their own.

NEW-YORK PRICES CURRENT.
CORRECTED FROM THE NEW-YORK PAPERS.

Ashes.		*Leather.*	
Pot, 100lbs.	$4 50a4 60	Sole, oak tanned, lb.	20a25
Pearl do.	5 50a5 60	—— hemlock	18a22
Candles.		Dressed up. side	1 75a2 67
Mould - -	9a10	Undressed do.	1 50a2 25
Dipped - -	9a	*Molasses.*	
Clover-Seed.		New-Orleans, gal.	28a30
Per lb. - -	a11	*Oil.*	
Coffee.		Whale, gal. -	34a35
Havana -	9a10	Sperm, summer	65a67
Java - -	12a13	—— winter	80a85
Cotton.		Linseed, -	83a85
Upland -	9a11	*Provisions.*	
Louisiana -	10a12	Beef, mess, bbl.	8 75a9 50
Alabama -	9a12	—— prime	5 62a6 25
Feathers.		Pork, mess	14 12a
Live American	34a36	—— prime	10 87a
Fish.		Hams, north. lb.	10a11
Dry cod, cwt.	3 00a3 25	Butter, N.Y. dairy	12a15
Scale -	1 50a1 62	Hog's Lard -	8a9
Pickled, bbl.	3 75a4 00	Cheese - -	6a8
Mackarel, No. 1	6 50a6 62	*Rice.*	
Shad, Con. mess	8 25a8 50	Prime, 100lbs.	3 12a3 25
Herring -	2 87a3 00	*Salt.*	
Flax.		Turks-Island, bush.	45a46
American, lb. -	7a8	Liverpool ground	38a40
Flour & Meal.		*Sugar.*	
N.Y. super. bbl.	5 75a6 00	Havana, white, lb.	9a12
Western (canal)	6 12a6 50	—— brown -	7a9
Rye flour -	3 87a4 00	New-Orleans	6a8
Indian meal	3 50a3 56	Loaf - -	17a19
Grain.		Lump - -	15a16
Wheat, northern	1 20a1 30	*Tallow.*	
—— western	1 30a1 32	American, lb. -	6a7
Rye - -	78a80	*Teas.*	
Corn, north yellow	70a75	Bohea, lb. -	32a34
Oats - -	38a40	Souchong -	44a75
Barley -	80a	Hyson-skin -	38a75
Beans, 7 bushels	7 00a8 00	Young-Hyson -	70a1 06
Hides.		Hyson - -	85a1 12
La Plata, lb. -	15a16	Gunpowder	1 20a1 30
S. A. horse, piece	1 50a1 60	Imperial -	1 20a1 30
Hops.		*Tobacco.*	
First sort, lb. -	9a	Richmond, lb. -	3a6
Lumber.		Cuba -	14a25
Boards, p. M.	15 00a16 00	*Wines.*	
Plank, pine,	25 00a30 00	Madeira, gal.	1 25a3 50
Scantling, pine	15 00a16 00	Port -	80a1 75
Do oak	20 00a25 00	Teneriffe, L.P.	90a1 25
Shingles, bundle	2 50a3 50	*Wool.*	
Oak timber, sq. ft.	20a25	Merino, Am. fl. lb.	50a60
Hoops, per M.	35 00a36 00	—— pulled -	50a60
Staves, pipe	48 00a50 00	Common -	35a40
—— hhd.	35 00a36 00	Spinning -	33a40
—— bbl.	28 00a30 00	American Hatter's	30a85

BANK NOTE TABLE.
CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Ins. Comp'y	par
City Banks - -	par	Trenton Banking Co.	do
Except Franklin	broken	Rathway Far. & Mec.	do
Long-Island Bank	par	Salem Banking Co.	1 1-2
Dutchess County -	par	Monmouth -	broken
Lansingburgh -	par	Franklin - -	do
Bank of Albany* -	1-4	Hoboken - -	do
Albany State Bank*	do	Paterson - -	do
Other Albany Banks*	do	Protection & Lombard	do
Newburgh* -	do	Jersey City, -	do
Orange County -	do	State, Trenton -	do
Catskill - -	do	All others -	1-2 a 3-8
Farmer's, Troy* -	do	*Pennsylvania.*	
Other Troy Banks	do	Philadelphia Banks	1-4
Saratoga County -	do	York - - -	1-2
Mohawk - -	do	Chester County -	3-8
Utica - -	1-2	Delaware County	do
Geneva - -	do	Reading - -	do
Auburn - -	do	Pittsburgh - -	1
Ontario - -	do	Gettysburgh -	do
Central - -	do	Chambersburgh -	do
Chenango - -	do	Carlisle - -	do
Ithaca - -	do	Lancaster - -	do
Ogdensburgh -	do	Greensburgh -	do
Jefferson County -	do	Brownville - -	do
Wayne County -	do	Silver Lake -	50
Rochester - -	do	Others uncertain or	broken
Monroe County -	do	*Delaware.*	
Livingston County	do	Banks of this state	1-2
Middle District	broken	*Maryland.*	
Columbia, Hudson	do	Baltimore Banks -	3-8
Greene County -	do	Somerset & Worc.	broken
Washington & Warren	do	Cumberland -	do
Plattsburgh - -	do	Princess Ann -	do
Niagara - -	do	Elkton - -	do
J. Barker's Exchange	do	All others -	3-4 a 1
Maine.		*Dist. Columbia.*	
Bath - -	1-2	Bank of Columbia	uncer.
Waterville -	do	Alexandria Merch.	broken
Castine -	broken	Franklin - -	do
Wiscasset - -	do	All others - -	3-4
Kennebeck -	do	*Virginia.*	
Passamaquoddy -	do	Banks of this state	3-4 a 1
Hallowell & Augusta	do	*N. & S. Carolina.*	
All others - -	3-4	Banks of these states	1 a 2
New-Hampshire.		*Georgia.*	
Banks of this state	3-8	Banks of this state	2 a 3
Vermont.		*Ohio.*	
Banks of this state	3-8	Chilicothe - -	4a5
Massachusetts.		Marietta - -	do
Berkshire Bank	broken	Steubenville -	do
Essex, Salem -	do	Farmers & Mechanics	do
Farmer's, Belchertown	do	New-Lancaster -	do
All others - -	3-8	St. Clairsville -	do
Connecticut.		Mount-Pleasant -	do
Norwich Bank -	par	Western Reserve	do
Eagle, New-Haven	broken	Columbus - -	do
Derby - - -	do	Others uncertain or	broken
All others - -	1-4	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	3
Pawtucket -	broken	Michigan - -	1
All others - -	3-8	Detroit - -	broken
New-Jersey.		Upper-Canada, York	3
State, Newark -	par	Kingston -	broken
Do. Elizabethtown	do	Quebec - - -	3
Do. New-Branswick	do	Montreal - -	2

* Bills of these Banks, $20 and upwards, par.

MALTE-BRUN SCHOOL GEOGRAPHY AND ATLAS.

JUST published, and for sale, by HASTINGS & TRACY, the *Malte-Brun School Geography*, illustrated by numerous original Engravings, and an Atlas of nineteen maps, charts and tables: By S. G. Goodrich. This Geography, it is believed, will in every respect satisfy the public expectation, and be found decidedly superior to any system now in use.

Also, The Franklin Primer, The Young Scholar's Manual, or Easy Lessons, The Improved Reader, and the General Class-Book. *Dec.* 7 1830.

MEDICAL SPECIFIC FOR THE CONSUMPTION.

A MILD and efficient remedy for this fatal disease was discovered by *Dr Rafinesque*, Pulmist and Professor of Medical Botany in Philadelphia. It has cured or relieved six hundred persons, from Boston to New-Orleans, within two or three years. From three to six large bottles have effected radical cures. It is purely vegetable, fragrant and palatable. Patients actually become fond of it. It acts by medicating and healing the lungs, through the blood and air

The Pulmist, or Art to cure the Consumption, has been published as a guide Ample consultations furnished in difficult cases, at ten dollars

The Pulmel and Pulmist sold in Utica, at the Philadelphia price, by WARNER & SOUTHMAYD, Agents. *Utica, Dec.* 7, 1830. 49

TO DISCHARGE FROM DEBT.

[Pursuant to Revised Statutes, part 2, title 1, chap. 5, art, 3, relating to "voluntary assignments made pursunt to the application of an insolvent and his creditors."]

HUGH WYLIE, of Westmoreland, Oneida county; notice first published March 1, 1831; creditors to appear before Chester Hayden, Esq. first judge of Oneida common pleas, at his office, in the village of Utica, on the 11th day of May, 1831, at ten o'clock in the forenoon. 4w10

CLINTON FEMALE SEMINARY.

THE Summer Term of this Institution will commence on Thursday the 12th of May.

Miss ROYCE has engaged Miss CAROLINE LEE, of Connecticut, for an assistant. She has been educated at the Troy Seminary, and has taught in her own state, with the approbation of her employers.

TERMS.—For English Grammar, Arithmetic, Geography, History, Astronomy, Composition, Penmanship, Stenography, Map-drawing, Needlework, together with particular attention to Reading and Orthography, - - - - - $5 per quarter.

The same, with Rhetoric, Logic, Chemistry with experiments, the Rudiments of Natural Philosophy with illustrations, Elements of Geometry, Algebra, Moral Philosophy, Natural Theology, Evidences of Christianity, Drawing, Painting in Water Colours, and Velvet Painting, - - - - - $6 per quarter.

The same, with the French Language, 8 .. do.

For Botany, an additional charge of 1 .. do.

Lessons in Music, with the use of the Piano, exclusive of other branches, 12 .. do.

Board & lodging, $1.50 per week: Washing, 25 cts. per dozen.

The Public are already acquainted with the advantageous location of this Establishment.

The Institution is furnished with Maps, Globes, and a Cabinet of Minerals, also, a Library, for the use of the Young Ladies.

As experience ever evinces the necessity of daily exercise, for the preservation of health, and for securing vigorous intellectual effort, particular attention will be given to the pupils in this respect.

There will be four or five Teachers in the School, and they pledge themselves that there shall be no exertion omitted, in bringing forward their pupils in their various studies.

The Young Ladies who board in the Seminary will be considered as members of the family, and will receive particular attention, with regard to their personal appearance, and the cultivation of their manners.

If any Parents prefer that their daughters should board from the Seminary, they can be accommodated in good families, at no great distance.

There is a School Visiting Committee, composed of the scientific ladies and gentlemen of this and the neighbouring villages.

N. B.—The pupils will furnish their own candles, candle-sticks, snuffers, and towels.

Clinton, Oneida Co. April 2, 1831. 14w5

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honourable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the Proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.

Utica, April 6, 1830. 14

STEAM SCOURING AND DRESSING CLOTHES, opposite the United States Branch Bank, where all orders will be attended to.

The Subscribers, having made additional improvements in the manner of colouring and scouring, desire to inform the public, that they have employed workmen directly from London, who have been extensively engaged in the business of steam scouring and colouring in that city, and who will now be engaged in their service. They desire to express their gratitude to the public, for the liberal patronage they have received, which has far exceeded their expectations.

Almost all colours which constitute gentlemen's dress, such as black, blue, drab, &c. will be restored to their original brightness and beauty, and warranted not to fade again; and all stains and blemishes perfectly extracted.

They hope that by constancy and promptness in their business, they shall secure the confidence and patronage of a generous public. ROBERT PAUL,

Utica, Nov. 5, 1830. WILLIAM PAUL.

NOTICE.

THE Subscriber has removed his Medical Dispensary, to the corner of Genesee & Catharine streets, where he will keep Dr. ROBERTS' WELCH MEDICAMENTUM for sale; and also at the druggist stores of HITCHCOCK & SWAN, J. & W. WILLIAMS, WARNER & SOUTHMAYD, and H. STORRS & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle, and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulnes in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.

Utica, April 6, 1830. M. HITCHCOCK.

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

Utica, Jan. 1, 1829. WILLIAM CLARKE.

THE MUSICAL CABINET,

OR a Collection of Sacred Music, comprising a great variety of Psalm and Hymn Tunes, Set Pieces, and Anthems, selected principally from the works of the most eminent ancient and modern writers, embracing all the variety of metres in general use, together with a concise introduction to psalmody; compiled and arranged by Alling Brown: Just received and for sale by *Nov.* 30, 1830. HASTINGS & TRACY.

REES' CYCLOPAEDIA.

A COMPLETE Set of REES' CYCLOPÆDIA, may be had, at a cheap rate, by applying to the publishers of this paper. *Utica, March* 15, 1831.

Northern District of New-York, to wit.—BE it remembered, that on the fifteenth day of January, in the fifty-fifth year of the independence of the United States of America, A. D. 1831, EZEKIEL J. CHAPMAN, of the said district, has deposited in this office the title of a book, the right whereof he claims as author, in the words following, to wit:—

"Critical and explanatory Notes on many Passages of Scripture, (of the New Testament chiefly), which to common readers are hard to be understood. Containing, also, an illustration of the genuine Beauty and Force of several other Passages. By Ezekiel J. Chapman, A. M. Minister of the Gospel. Second edition, with many additions and improvements. 'So they read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading.'—Nehemiah viii, 8."

In conformity to the act of the Congress of the United Staiss, entitled "An act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned;" and also, to the act, entitled "An act supplementary to an act, entitled 'An act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned,' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints." 17] RUTGER B. MILLER,
Clerk of the Northern District of New-York.

PETER PARLEY'S GEOGRAPHY.

HASTINGS & TRACY, publishers of the interesting little work, entitled, "Peter Parley's Method of telling about Geography to Children," now offer it for sale, and will supply Booksellers and others on the same terms with the publishers at Hartford. The previous publications of this author are well known; and the recommendations of the present work are numerous and respectable. *September*, 1330.

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1830. 24

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of my Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine, when my signature is visible; *to counterfeit which will be punishable as forgery.*

The increasing demand for this celebrated medicine, has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium. Its astonishing effects and wonderful operation have drawn, both from patients, and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations*. The Proprietor pledges himself to the public, and gives them the most solemn assurance, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & SOUTHMAYD, sole agents for Utica.

Utica, February, 1830. 51

DR. ROBERTS'
WELCH MEDICAMENTUM,

FOR the cure of Dyspepsy, Liver Complaint, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypocondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediateiy; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation at the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a discaaed state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to my business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan.* 6, 1830.

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition.

Your's, very truly. D. C. LANSING.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce it into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify that I was attacked with a very severe cholic. After taking two table spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.

July 28, 1829. 30

DR. STERRY'S HAIR REGENERATOR,
AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon briliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness whatever. It is superior to any